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THE ANCIENT CHURCH OF SCOTLAND

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Scoti-Monasticon

THE ANCIENT CHURCH OF SCOTLAND

A HISTORY OF

THE CATHEDRALS, CONVENTUAL FOUNDATIONS,
COLLEGIATE CHURCHES, AND HOSPITALS OF SCOTLAND

BY

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

PRÆCENTOR OF CHICHESTER

WITH STEEL ENGRAVINGS, GROUND PLANS, AND A MAP

"Reverere gloriam veterem et hanc ipsam senectutem, quæ in hominibus venerabilis, in urbibus sacra est. Sit apud te honor antiquitati, sit ingentibus factis, sit fabulis quoque."—PLINIUS II., lib. viii. ep. xxiv.

"To tell the beauty of my buildings fair,
Adorned with purest gold and precious stone,
To tell my riches and endowments rare,
That by my foes are now all spent and gone,
High towers, fair temples, sacred sepulchres,
Strong walls, rich porches, princely palaces,
Sure gates, sweet gardens, stately galleries,
Wrought with fair pillars and fine imageries,
All those, O pity, now are turned to dust,
And overgrown with black oblivion's rust."

LONDON

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PREFACE.

"If we should stand still
In fear our motion will be mocked or carped at,
We should take root here, where we sit."

SHAKESPEARE.

"It is impossible for the short life of a preface to travel after and overtake far-off antiquity and to judge of it."—RALEIGH, "History of the World."

"There is an extreme and unlimited detestation of some corruption of the church already acknowledged and convicted, whilst men have made it as it were their scale by which to measure the bounds of the most perfect religion, taking it by the furthest distance from the error last condemned."—BACON'S "Considerations."

IT has long been a matter of extreme surprise to thoughtful minds that Scotland, to a proverb¹ jealous of her nationality and proud of her ancient lineage, in which, as in many other matters affecting the past, her temper is eminently conservative, yet can be so indifferent to the sacred reliques of her national art, and neglect the precious heirlooms of this kind transmitted to the present time. The true reason is, that the popular mind has been sedulously educated to regard such remains as monuments of idolatry and superstition; and in fact they have ceased to occupy a prominent position in the ordinary descriptions of the country, which is represented to strangers as full of noble salmon streams, heathery moors, gorse-clad, robed in purple and gold, and rich in game; stern, silent mountains full of a grand, grave beauty, chains of broad steel-grey lakes, quiet glens, brawling burns, thunderous waterfalls, rugged coasts and island-studded seas; but except in the country immediately round Edinburgh destitute of those "memorials of fame which renown" other countries, sheltered and studied with the deepest interest. Its aspect is as beautiful as when the fair Lily of France stooped to kiss the sand of Leith for admiration of her adopted country, but the visitor of St. Andrew's

¹ "Scoti nobilitate et regie affinitatis titulo, neque non dialecticis argutiis sibi blandiantur."—ERASMUS, *Enc. Mor.*, 346.

can no longer echo the words of the enthusiastic Mary of Gueldres, that she had never "seen so many pleasant fearsies in so little room."

A correspondent in the *Gentleman's Magazine* (1771) gives a list of the "accommodations to be expected by those whom the fashionable curiosity may lead to visit Scotland," reminding a hypothetical objector that a "smaller portion of the spirit of adventurous perseverance will make Scotland more agreeable than Egypt or Siberia." "The citizens of Edinburgh acknowledge that they have the worst inns in all Scotland: in taverns you must sup underground in a bedchamber;" at Elgin the landlord was "the only host in Scotland who wore ruffles,"¹ and so on, with details not of an encouraging description.

"Since the Continent has been shut against us," a lively writer says, in 1809, "Edinburgh has been visited by all pretenders to fashion. For tender youth and weary age the information which they cannot seek in person may be found in a hundred volumes. There is Johnson's 'Philosophic Tour,' Pennant's 'Descriptive Tour,' Gilpin's 'Picturesque Tour,' Stoddart's 'Sketching Tour,' Garnet's 'Medical Tour,' Mrs. Murray's 'Familiar Tour,' Newte's 'Nautical Tour,' Mawman's 'Bookselling Tour,' Campbell's 'Crazy Tour,' Lettice's 'Insidious Tour,' and Boswell's 'Fantastic Tour,' with the humours of the bear and the monkey."² Most of these works have been long since forgotten, and in the place of those thus laid aside we have excellent guide-books, but no single work systematically devoted to the ecclesiastical history and architecture of Scotland. In my foot-notes to the following work I have carefully indicated the principal volumes of recent date which bear on this subject. My own purpose has been to produce a work which should hold a middle place between the extreme conciseness of Tanner's "Notitia," or Archdall's "Monasticon Hibernicum," and the diffuseness of Dugdale and his continuators. The idea of such a production is not new, having been carried out in part by Dr. Gordon of Glasgow, and projected in a still fuller form, after the English model, by Mr. Turnbull. The MS. collections of Father Hay in the Advocates' Library at Edinburgh, and those of Father Brockie in Blair's College, near Aberdeen, have been exhausted by diligent copyists long ago. So far back as in 1784 Lord Buchan lamented the "barren and neglected field of antiquarian research in Scotland."³

I have divided the volume into four parts, so as to render each distinct

¹ *Iv.* 543; 544.

² *Quart. Rev.*, i. 182.

³ *Gent. Mag.*, *liv.* 674.

and easily accessible to the reader according to the precise kind of information which he may require. They are—

1. Historical—reaching the seventeenth century, when all interest in the ecclesiastical glories of the country becomes extinct.
2. Architectural—containing the dates and examples of the successive styles of buildings.
3. Legendary—embracing the folk-lore and traditions connected with the various foundations.
4. Descriptive accounts of the buildings, lists of members, their valuation at the dissolution, and present condition.

Many years ago I ventured to sketch the outlines, at least, of a work like the present, in my “Cathedrals, Minsters, and Abbey Ruins of the United Kingdom,” and the time seems to me now ripe for the production of a large and free development of the same plan, devoid of needless technical terms, and combining amusing details with positive information, every fact or incident being substantiated by a copious list of authorities. I have been encouraged in this view by observing that a generous and liberal feeling is daily gaining ground, in restraint of further ruin and decay, and a disposition to seek quarries for road-making, for the dwelling-house, the barn or field-posts, other than churches and abbeys; to exorcise the narrow, unsparing, and barbarous superstition, carping at a surplice but bold in profanity, which, by stirring up crowds through exciting, inflammatory appeals, broke up tombs, tore down crosses, crumbled precious sculptures into dust, and effaced the chronicles of antiquity engraved on stone, so that of the fine series of canopied monuments at St. Andrew’s three stone coffins are all that remain.

As an Englishman I could not fail to feel a deep gratitude to that ancient Church of Scotland, the school of our early northern princes, and the nursing mother from whom St. Oswald prayed for preachers to evangelise his dominions; the Church, which even then opposed the claims of alien supremacy, having nothing in common with the Roman Pontiff, and acknowledging no bishops of a foreign see as superiors to the national episcopate.¹ To her the Church of York was often indebted for the Christian faith and doctrine, and the consecration of her bishops; whilst her clergy ministered within the southern province of Canterbury until Wilfred (from

¹ Bede, H. E., iii. c. 3; *Anglia Sacra*, i. 692.

a momentary jealous heat, when the primacy of his own see had been only quite recently settled) took exception in 816 to the want of a Scottish metropolitan, and forbade them to serve there.¹ Yet, as Nicolas, Prior of Worcester and late Monk of Canterbury, argued in 1173, "the Bishop of St. Andrew's is called the chief bishop of the Scots; what is the chief but the superior of others? and he, who is above other bishops, but an archbishop? even if a rude nation knows not the honour of the pall?" Another testimony to their noble independence of the extravagant usurpations of Rome,² until it preferred that servitude to the pretensions of York in the thirteenth century.³

I found that it was no longer considered the part of men pretending to true education or good taste to countenance such heartless outrages against priceless landmarks of the history, religion, and civilisation of the country, or to defend the fatuous ignorance of those who, under the affectation of restoration, completely wrecked the exterior of some of the finest churches. The warning of the Tower of Repentance, built by Lord Herries on the commanding height of Cummertres, was lost upon them or unknown. Splendid buildings have been reduced to skeletons and shapeless heaps, buildings which, as we receded from them in point of time, would seem even to grow in majesty and dilate in splendour of proportion.

An impartial thinker recognised the fact, that "the true past departs not; nothing that was worthy in the past departs, no truth or goodness realised by man ever died or can die; but all is still here, and, recognised or not, lives and works through endless changes." And he has truly and beautifully reminded us, that, apart from piety, civilising influences, compilations of historic chronicles, and schools of agriculture and art, are their imperishable gifts to us.

"These grim old walls are an earnest fact; it was a most real and serious purpose they were built for—the heaven's watch-tower of our fathers, the fallen God's houses, the Golgotha of true souls departed. Here was the earthly arena where painful living men worked out their life-wrestle, looked at by earth, by heaven, and hell. How silent now, all departed, clean gone!"⁴

A great reaction has set in against the spirit of savage and arrogant fanaticism, of violent and intemperate action, which founded on an abject fear of the Pope, and exasperated by the flagrant scandals of his communion, ended

¹ *Collier MS.*, A. 1. 1. 6. 148.

² *Ang. Sac.*, ii. 235.

³ *Tristram, Antiquities*, 110.

⁴ Carlyle, "Past and Present," 65-7.

in the upheaval of the Church of Divine institution by human usurpation. That selfish rage has robbed Scotland of many grand monuments of Christian art, reared in the palmy days of its beauty, and once luminous with the history of the past. Trophies these were of the triumphs of the faith over heathenism, and embodiments of all the intelligence, genius, and skill of many centuries, concentrated in their erection as an offering to the glory of God; a noble setting for the spiritual service offered within them, consecrated to His worship, embracing all that was tender, venerable, graceful, and noble, and lifting the whole soul and heart of men in sympathetic adoration to Him who had inspired such lofty imagination and design. They were the flowers that sprang from their founders' graves. Other countries have suppressed the monastic orders, but Scotland came little short of destroying every vestige of her ancient sacred architecture and houses of God, when there was a general demolition of all preceding ceremonial, institutions, teaching, and government, when good and bad were alike regarded as polluted and full of blemish, and the touchstone of their quality lay in the measure of their opposition or approximation to what hitherto had been in use. "Many things of worthy memory, therefore, have died in oblivion, and we must go unexperienced to the grave." It was "the intelligence of incendiaries and robbers, the one to fire the house and the other to rifle it." "Change," says Burke, "alters the substance of the objects themselves, and gets rid of their essential good as well as of all the accidental evil annexed to them. Change is novelty. To innovate is not to reform. Reform is a direct application of a remedy to the grievance complained of."¹

The coming retribution on the decay of internal discipline was expected by a natural foresight, when the clergy had ceased to edify or retain a hold upon the confidence and affections of the people, as in the bitter poem, "Piers Ploughman's Creed:"—

" And there shall come a King
And confess you religious,
And beat you, as the Bible teacheth,
For breaking of your Rule,
And amend monials [nuns],
Monks and canons
And their friars in their frater
And then shall the abbot
And all his issue for ever
Have a knock of a king
And incurable the wound."²

¹ Works, viii. 19.

² Ed. 1842. Vol. i. 192. *For the foul dance of Inverkeithing in 1282. See Chron. Lanerc., 109.*

The cause of the Church as regards its hold upon the nation was lost before the close of the sixteenth century, owing to uncertain counsels, timidity, excess of caution, and vain attempts with irreconcilable opponents, until wearied with their weight of numbers, rather than by their logic, it fell and was supplanted. It faltered when it might have spoken, it parleyed and temporised when the time was for bold action, and it followed when it should have led. It failed to assert its just claim to reverence, and instead of a temperate reformation, a violent convulsion ensued, with its natural result, intolerance of everything but that which was empirical and new. The weakness of her policy has deprived succeeding generations of precious heirlooms which the entire wealth of the present time, vast as it is, is powerless to restore.

A school of native antiquaries, large-minded and industrious, has recently grown up, penetrated with loyal and patriotic feelings, rivals of the first antiquaries of any country at this time: need I do more than mention Cosmo Innes, the Laings, Hill, Wilson, Stuart, Muir, Simpson, the Robertsons, Skene, Lawson, Turnbull, and Bishop Forbes? They have explored the national antiquities, brought to light the relics of the past, drawn out from charter-chests and muniment-rooms precious manuscripts; whilst the Bannatyne, Spalding, and Maitland Clubs have published a long series of ecclesiastical chartularies, monastic records, and diocesan registers. The rich repository of the Advocates' Library of Edinburgh and the title-deeds of church property in the hands of lay proprietors, have contributed new stores of information. To their labours I gratefully confess myself indebted for most of the materials of the present attempt to illustrate

"The shrines where art and genius high
Have laboured for eternity."

I. *Historical*.—It has been my endeavour to trace in connection with its monumental records the religious life of Scotland almost to the close of the seventeenth century, commencing with the arrival of St. Rule (Regulus) and his Greek brethren from Patras. Thence I lead the reader to the great school of St. Columba, and the establishment of Culdee Colleges, which sent forth St. Aidan to found Melrose, and Adamnan to rear Dunkeld, and members of the same society to fill the cells of Abernethy and Lochleven and plant some of the earliest missionary stations at St. Andrew's, Brechin, and Dunblane, afterwards erected into episcopal sees. I have followed Dr. Reeves in disabusing the minds of my readers of the theories which polemical

controversies and wild speculations have invented regarding these monks, whose houses were necessarily the homes of bishops, who, unlike the British prelates, had no fixed diocese, when, even in 721, we find Fergust described as a Pictish bishop of Scotland, Sedulius as a bishop of the Scottish kin, and Beornhelm, in 977, without any distinctive title, protesting in favour of the secular clergy in the Council of Calne. Then we shall find Iona, some time in the thirteenth century, filled with Clugniac monks, coming from Paisley Abbey. Præmonstratensian canons establish themselves at Whit-herne, David the Saint brings in Benedictines and Cistercians. Dioceses receive cathedral establishments. We shall note the ancient Culdee seminaries disappearing before Austin Canons at St. Andrew's and Lochleven; communities of divers friars establishing themselves throughout the country in the thirteenth century, along with Templars and Knights of St. John; the burnings and raids of the English invasions in the succeeding period; the foundation of collegiate churches, never, in many cases, to be completed, in lieu of a conventual character, some of which were converted into hospitals, a most significant sign immediately preceding the decline and fall of the ancient rule. And then, last scene of all, the evil day of overweening wealth and prosperity, despite the feeble, fitful attempts at purification of abuses, the revival of learning, the promotion of education, the late enforcement of discipline. With the struggle between the hierarchy and the jealous lay nobles, and the lust for spoil in a needy people, comes as the inevitable, though long-deferred sequel to centuries of political weakness and ecclesiastical laxity, the entire destruction of the Church in its internal organization and outward form, not without a vindictive effusion of blood on both sides.

"It was both impious and unnatural
That such immanity and bloody strife
Should reign among professors of one faith."

Scotland, instead of making a renovation and revival, destroyed and obliterated; instead of accomplishing a divine work, fell a prey to revolutionary innovation, disdain of unity, contempt for ancient order, and destructive negation, the spirit of which is working still towards its full end. Sir Thomas Browne suggests that each nation proceeded at the time "according as their national interest, together with their constitution and clime, inclined them."

I have traced the rapid course of rapine and violence from its first outbreak through Perth, St. Andrew's, Cambuskenneth, and other places, down to its fatal climax in 1560, which Spotswood describes in these moving terms:—"An Act was passed for demolishing cloisters and abbey churches,

such as were not as yet pulled down, the execution whereof was, for the west parts, committed to the Earls of Arrane, Argile, and Glencarn; for the north, to Lord James; and for the in-countrys, to some barons that were held most zealous. Thereupon ensued a pitiful vastation of churches and church-buildings throughout all the parts of the realm, for every one made bold to put to their hands. The holy vessels, and whatsoever else men could make gain of, as timber, lead, and bells, were put to sale, the very sepulchres of the dead were not spared, the registers of the church and bibliothekes cast into the fire; in a word, all was ruined. Some ill-advised preachers did likewise animate people in these their barbarous proceedings."¹

I know perfectly well that I here tread on *ignes suppositos cineri doloso*, but it was necessary to the cause of historic truth, and to the solution of a grave ecclesiastical problem, that I should make clear one fundamental point. In England all that could be saved of the ancient fabric of the apostolic Church was retained, its creeds and formularies, its gradations and ranks of clergy, their dress and habit, the traditional ceremonial and time-honoured ritual, with many a laudable custom and practice which might have been regarded as indifferent. The sacred music of the past, the solemn chant, the grand and sublime liturgy sung by the white-robed choir, the pealing organ, the form of devotion, full of mingled sweetness and majesty—are heard still daily in our southern cathedrals and venerable minsters, although all that breathed of alien error and corruption has been removed. The old tradition has been preserved, whilst newer associations have gathered round the fanes and solemn precincts themselves, which are the faithful record of the noblest art of the past, when poetry, painting, and music existed only in their crudest forms. On the other hand, in Scotland all interest and sanctity dies out with the repudiation of the Episcopate; a Judaic severity insists upon the retention of only a weekly meeting for prayer, a mere preparation for the predominant sermon, a disdain of all ornament, all outward form and aids to devotion, a plain, monotonous austerity shown in the very furniture, simple (as it still remains) even to nakedness, and a service unadorned throughout, chilling and even repellent to a mind of any taste.

A reaction, however, has, under the influence of wider culture and the emulation of æsthetic revivals beyond the national pale, of late years, set in. The space, once deformed with lines of heavy pews and hideous galleries, has, in many cases, been cleared; the windows, hitherto cold and inanimate,

¹ Spotswood's History, pp. 174-5. Comp. Collier, P. ii. b. vi. p. 470.

glow with floods of coloured and golden light. The dumb eloquence of the structure is kindled into speech by the sound of the organ, the decent postures of a long-forgotten worship are resumed, and the very language of an ancient service which, for a while, had been held to breathe only poison to the ear, has been made to give a higher grace or charm to the prayer, extemporaneous only in theory, by many a leader of the broader and more Catholic ministerial revival. To the large and increasing class of persons possessing such liberal sentiments, I hope that these pages will prove not unacceptable. In such a spirit Elia wrote to Southey:—"Though in some points of doctrine, and, perhaps, of discipline, I am diffident of lending a perfect assent to your Church, yet may the ill time never come to me, when with a chilled heart or a portion of irreverent sentiment, I shall enter her beautiful and time-hallowed edifices!" To others, who like their immediate forefathers remain hostile to what they may deem innovations, I would simply observe that I am writing as an archæologist, and not as a religious polemic, and that total neglect would be a just punishment for any book which, professing antiquarian purposes only, was conceived in a controversial spirit. I deal with facts of history and the actions of those who made it. Growing love of art and historical associations must be the guardian of the buildings now.

"Ruin, decay, and ancient stillness, all
 Dispose to judgment temperate as we lay
 On our past selves in life's declining day.
 Perversely curious, then, for hidden ill
 Why should we break Time's charitable seals?
 Once ye were holy, ye are holy still;
 Your spirit freely let me drink, and live."

II. *Architectural and Ecclesiological*.—This portion of the work is devoted to the actual condition, the past history, and remarkable features of Scottish architecture, illustrated by Slezer the Dutchman, 1693; Clerk, 1778-9; Hearne, 1776—1804; Fittler, 1804; Garnett, 1800; Cordiner, 1795; Forsyth, 1805; Adam de Cardonel, 1793; Britton, and above all Francis Grose, who by their labours drew attention to the fact that the national art had not been regarded in proportion to its merits; although the efforts of such delineators fell far short of the exquisite poetical studies, the grace, the charm, and beauty of Turner's delineations of Kelso, Jedburgh, Melrose, Dryburgh, Sweetheart, and St. Anthony's Hermitage, backed by the "couchant lion" of Arthur's seat; whilst we regret that we have no views of Dunkeld among its circle of wooded mountains, crumbling Arbroath or wind-

swept St. Andrew's, Dunblane and its river, Elgin among orchards, or Glasgow on its hill, the very flower of the intelligence of centuries, and Kirkwall on its stormy shore, which the Norwegians during their recent restoration of Drontheim selected as the proper school of the architect employed.

Rickman concisely, but with considerable force and a clear appreciation of national characteristics, noticed the various buildings of importance in detail, and after a long interval these were illustrated by the accurate engravings of Mr. Billings. John Spottiswoode, attorney of London, gave, late in the last century, a useful list of the various foundations, regular, secular, and charitable, using Macfarlane's collections without acknowledgment,¹ amplifying the more meagre synopsis of Professor Myddleton (1677), whilst he borrowed largely from the manuscript collections of Father Hay, exhausted by subsequent writers and compilers. General Hutton's collection, now in the British Museum, has lain hitherto unused. A comprehensive volume, embracing all these distinct features, and including the cathedrals, appeared to be a want in our current literature which it has been my endeavour to supply. With this intention each cathedral, monastery, college, and hospital is severally classified; cathedrals and hospitals in alphabetical arrangement, monasteries according to their religious order, and collegiate churches under the dioceses in which they were situated. The bishops and abbots of the principal religious houses are enumerated; and in addition I have been the first to elucidate the constitution and internal economy of the Scottish cathedrals at large, and the distribution of the dioceses under archdeaconries and rural deaneries, with the dedications of the parish churches in a connected list. The difficulties of identification have been increased by the mis-spelling or various forms of the names of places even the most familiar, such as St. Limervine or Kilkennie for Kilwinning, Abermonendi for Aberdeen, Arogathel for Argyle, Skaniskyvil or Camskeneil for Cambuskenneth, Striveling for Stirling, Darowghoghill and Deretoustal for Dercongal, Seynt Boyce for Holywood, Fermelodunum for Dunfermline, Meuros for Melrose, Chalhar for Kelso, Duquer for Sweetheart, Herwicernum for Whitherne, Hurchard for Urquhart, Dublin and Straderne for Dunblane, and all kinds of synonyms for Jedburgh. The drier details and technical terms of architecture I have modified as far as possible, so as to give an easier and more popular form of expression. But my readers will kindly

¹ This is the suggestion made in the manuscripts of General Hutton, who, in a letter printed in the appendix to Pennie's *Lanithigow*, mentions that Mr. Spottiswoode was endeavouring to sell his MS., in three volumes folio, to some London publisher.

bear in mind this truthful axiom—"In rebus discernendis, perplexa ritè extricare, confusa invicem distinguere, veri ac falsi confinia horumque sinuosos anfractus satis habere exploratos, et demum ex his quæ superstruuntur de fundamentis seu principiis recte conjicere, res est perquam ardua, penè inaccesa."

It will be observed that I have not attempted to describe the buildings in any fulness: it is a hopeless task even to endeavour to convey a distinct picture of the general effect to the stranger, or reproduce so much as a shadow of their glory to those who have visited them, just as it is impossible for even an eye-witness to take in all the beauty and grandeur at many visits. Every change of position or light presents a phase that is new, and beauty like a springing fountain overflows the walls. I have, however, shown the striking resemblance which subsists between the contemporaneous churches lying on either side of the border; Irish affinities, in round towers and groups of churches, the resemblance of Roslyn to Spanish art, and according to recent observation, to some Breton churches, and the employment of French and Fleming architects in southern Scotland, are proofs of the liberal welcome accorded in the past to all who could contribute to the beauty of the buildings which were raised. The eastern transept or transverse aisle of Glasgow, with four altars, had its counterpart in the New Work of Peterborough with seven, at Abbey Dore, Hexham, Glastonbury, and Bridlington with five, at St. Mary's, Overeye, with four, the Nine Altars of Durham and Fountains, at Osney, and the Grey Friars, London. A single western tower in a minster, and an apse with a coronal of chapels, were unknown north of the Tweed. The dedications of altars at Aberdeen to SS. Colman, Martha, etc., 1499, and to St. Devenick, and the Five Wounds of our Lord, stand perhaps alone. The Three Kings of Cologne at Dundee, St. Salvador at St. Andrew's, are very rare indeed. The round church of Orphir, with an eastern apse, has its parallel at Altenfurt, Druggette, Fulda, Maintenon, and Grasse. The west front of Valle Crucis seems reproduced at Dunblane; the armorial ceiling of Aberdeen found a parallel in distant St. David's; and the loops behind the altar in the Trinity Chapel of that Cathedral, and in St. Leonard's at St. Andrew's, equally engage the curiosity of the archæologist. The German name of the Sacrament House was revived in Scotland. The Spanish designation of arch priest (found also at Llanbadam Vawr) and the Italian title of primicier were given to the dean and præcentor of Aberdeen. The curt old Scotticism of arch dean for archdeacon, I may add, has been

still further shortened in late years. I have traced the gradual development of the successive styles of architecture from the stern Norman, through the transitional epoch at St. Andrew's, Jedburgh, and Kelso; through the pure details and graceful design, the picturesque grouping and vigorous execution of the work of the thirteenth century, simple at Holyrood and developed at Glasgow and Elgin; through the early Decorated of Dunblane and Sweetheart, with its reminiscences of England; through the arrest or paralysis which prevailed in the Interregnum, until art, already approaching its decadence, revived under continental influence the older outlines, garlanding them with curved and flowing lines and elaborate sculpture at Elgin, Melrose, Aberdeen, Dunkeld, on the doors of Haddington, the portals of St. Giles, and the last college raised by Mary of Gueldres, before the end of all came. One curious tradition makes itself still audible in a peculiar chiming of bells for service, which to those who have visited France and the Low Countries recalls vividly similar musical sounds heard at the hour of the Angelus, and before vespers and mass.

Scotland has often been twitted with the charge of having been always a poor country; but not only were its buildings magnificent, but the richness of its Church treasures and furniture may bear comparison with those of any land. I will briefly sketch the interior of Aberdeen from the inventories preserved to us, which are fuller than any others in information respecting its library and Use.

The nave aisles were parted off by screens into chapels of St. Columba, St. Mary, etc., with one exception, that of St. Catherine, before which hung a branch of brass, with nine flowers holding lights. In the winter time four tallow candles burned in the central alley and two in either aisle at matins and evensong, and on solemn days two wax tapers were lighted on every altar. The images of St. Mary and the Holy Child had crowns of silver gilt with stones of glass, and a mantle and slippers set with beryl vested the "Maid-mother," before whom hearts of silver were suspended, whilst a chandelier received the tapers offered by her votaries in branches like flowers. At the entrance of the choir, with the awful Rood looking down, were the ambon for the Gospel, a figure of Moses supporting the bookstand with its lamps for the epistolar; the chanter's bench, covered with cloth of arras, was flanked by the rectors of choir holding painted staves, and vested in "palls" or copes of green on festivals and blue on common days. One of them bore the ominous name of "the Maledictions." In the stalls, provided with antiphonars or psalters, are canons in amess and sur-

plice; below them are ranged vicars in surplice and black cope or furred hood, and on the floor, strewn on high festivals with leaves, stand three choir-boys on either side wearing surplices over blue gowns. The walls show hangings wrought with sacred portraitures of the Epiphany and the Angelic Salutation, or quaint representations of the Seven Deadly Sins, and animals called the Bestial; but on great festivals the History of our Lady on the north and the Prophets on the south. Rich carpets of the looms of Venice and England, Holland and Arras, cover the pavements. On the altar-pace at solemn mass, in front of the tabernacle built by Bishop Spens, stand the celebrant and assistants, possibly arrayed in that famous "chapel" or suit called the Cherburlink, which formed part of the spoils of Bannockburn, and was carefully laid away at other times in round boxes of Prussian or œstre wood. Four pillars of brass, with twenty-four chandeliers, four angels, St. Gabriel and St. Mary, flanked the high altar, which curtains of Turkish taffety fringed with gold closed in. Beside it were basins of silver and a pendent laver, furnished from a vat at the chapter-house door, with four towels hanging ready for use at the ablutions, whilst an oblong fire-ball was provided to warm the cold fingers of a bishop. In front was a chandelier for twelve lights, upon it two tapers burned in silver candlesticks, and round it on chief feasts eight more, whilst always in the light of a pendent oil lamp, never cold day or night, gleamed the cup of gold, wherein the Blessed Sacrament was reserved under a magnificent canopy or veil of blue, wrought with pictures of gold, weighted at the ends with four great balls of gold and silk, and steadied by thick cords of green, within the "Sacrament House." Splendid staves were provided to carry it in procession. On the north side stood a low altar, and near it a great lectern with four chandeliers of brass. On the table upon great days were ranged a galaxy of gems and ornaments, shrines and reliquaries, crosses of gold and ivory, Parisian and Irish jewellery, pixes of crystal, veils of transparent silk, images of SS. Mary and Maurice, the silver arm of St. Fergus, a pax board sculptured with a rood, and a monstrance with beryls and angels bearing the titles of the cross. In grand processions the Eucharist was borne down the church in a tower of silver gilt, crowned with an image of "our Lady of Pity." Before it went a precious cross of silver, three banners of damask, two silver candlesticks, two tinkling bells, and the sacrist and bedel marshalling the way with silver staves, before the canons, choristers, and vicars, all wearing precious copes, given by each dignitary and prebendary at his installation, the richest and best being allotted to the elder men.

The Sacristy and Treasury contained some accessories of rare mention: pendicles for the hinder part of copes, a hanging crane for vestments, Lent veils for the high altar and rood loft, a bishop's pouncer, his travelling-cruets, pins used at confirmation, an iron anvil with tongs for stamping the altar-breads, which were kept in a chalice-like box, and tabernacles of alabaster bedight with divers portraitures. The "sternes" of brass possibly resembled a glory which once stood above an altar at Canterbury, and "the Crescent which was of old in the midst of the east end" is paralleled by one of some foreign wood in the metropolitan church which was fixed in the vaulting above Becket's shrine, and still remains there.¹

In conclusion, I have only to say that I have related all that is known without the addition of probable conjectures, or the dry details of controverted points. I have written in a fearless, independent, and I hope impartial spirit. I appeal to all who feel the truth of the ancient axiom, "*Dulce est inter majorum versari habitacula, et veterum dicta factaque recensere memoria.*" At the union of these kingdoms my labour stops. I have endeavoured to be just to those who raised these glorious buildings. Their line is gone; their splendour, their gardens, and houses survive only in recollection; their tombs have been destroyed as if their very shadow was malignant, but their memories cannot be effaced whilst there beats a true Scottish heart to find a dwelling for them. The condemnation of the pitiless and insensate demolition of their works has been enforced by their own countrymen, English travellers, and men who crossed the Atlantic to see what was left. I have striven to give a few new pages to that which is the inheritance of all, whatever their creed or politics may be—the history of their country. The works containing information are not many. Some are rare and some costly, so that as no one had hitherto completed any similar enterprise, I trust my own shortcomings may be condoned in an attempt to fill up a void in literature which it were a national shame if it should any longer continue to exist.

¹ I am able to add to pp. 110—13 the names of some capitular clergy:—David Dischintoun, præcentor, 1544; John Flesher, 1522; John Dyngwall, 1526, chancellors; Henry Ryna, 1470, treasurer; Thomas Myrton, d. 1540, archdeacon; and the following prebendaries in 1526:—Alex. Hay (Turriſf), Jas. Lyne (Methleck), Jas. Galloway (Dulmayok), Alex. Elphinstone (Invernochty), Hen. Forsyth (Banchory), Alex. Green (Aberdour), Wm. Elphinstone (Clatt), Laur. Tailziſeir (Crechmont), Patr. Dunbar (Monymusk), Jas. Gordon (Lummie), — Crechton (Coldstaine), Thomas Allen (1505), Alex. Monimeil (1507), Thos. Haye (Rothevene), and Jas. Strathaguhyn (Forbes). I may add also Roger Kingston, 1299, as archdeacon of St. Andrew's. Campbell lays the scene of his "*Reullura*" at Iona.

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SCOTI-MONASTICON:

THE ANCIENT CHURCH OF SCOTLAND.

FIRST among Scottish churches, of which we have any definite historical record, the Church of Whitherne, or *Candida Casa*, as built of polished stone,¹ was founded in 397 by St. Ninian, being the earliest in the province of Strathclyde and the South Picts. Like the Northumbrian Church, St. Ninian's Church comprised both monastic and secular clergy. After a brief apostacy it was revived, in the sixth century, by St. Kentigern, the master of St. Asaph, who went forth to preach as far as the shores of Winandermere and through the wilds of Cumbria from his little wooden monastery church on the banks of the Clyde, of which "the cemetery, the tall stone cross, and girdle of old trees" survived when the foundations of a glorious minster replaced it in the twelfth century. The Church of St. Columba, dating from the middle of the sixth century, which derived its teaching from St. Patrick, and occupied the country of the Northern Picts and Scots, was wholly a monastic church. "Priests, deacons, singers, readers, every ecclesiastical order, including the bishop himself, observed the monastic rule."² Its principal see was Iona. The rival churches at length came into collision. In 717 King Nectan drove the Columban clergy-monks³ out of the country of the Picts, and founded the see of ROSMARKYN, with secular canons and having a diocesan episcopacy. An ancient legend of Regulus of Patras coming with his Greek monks, and with the Paschal rule which earned for its professors the title of Quartodecimans, connects Kilrue with the great churches of the East. In 736 Angus, son of Fergus, founded St. ANDREW'S, which became the head of the Pictish Church; but its bishops were called by a territorial title, "Epscop Alban," Bishops of Scots,⁴ and Alexander I. maintained their

¹ Bede, H. E. iii. c. 4; Will. Malm. 256; A. S. ii. 235; Skene, cli.

² Bede, Vita S. Cuthb. c. xvi.

³ Skene, Chron. of Picts, clix.

⁴ Conc. Scot. Pref. cviii.

independence of the see of York.¹ Of course the rank of the see varied with that of the kingdom of which it formed part, and so Dunkeld and Abernethy were once superior to St. Andrew's. A full account of the constitution of the church is preserved:—

“There were in St. Andrew's Church thirteen called ‘Keledei,’ inheriting by lineal succession, who lived after the tradition of men rather than the statutes of the Fathers. They had independent property, but were not allowed to have their wives in their houses after admission to the order, with the exception of the Seven Persons who divided the oblations of the altars among them; one portion went to the bishop, another to the hospital, and the residue among the five who entertained all strangers above the number, six, which was limited for guests in the hostry. A chaplain and two hospitallers attended the sick. The Seven could devise their property to their widows and children. The Keledei (Culdees) celebrated mass in a corner of the church, which was a great deal too small.”²

These Seven Persons³ probably represented the original Seven Chapels of St. Rule, which resembled those of Clonmacnoise and Glendalough, and were dedicated to St. Rule, St. Aneglas D., St. Michael, St. Mary V., St. Damian, St. Bridget, and St. Miren attached to a convent of fifty women. Similar groups of chapels existed at Christchurch (Hants), Abingdon, and Bury St. Edmund's in early times. The Culdees were a priestly caste rather than a regular order; their discipline probably varied with changes of circumstance, time, and place. They had a common refectory and dormitory, and were governed by a prior or master: when in course serving in the church they lived as celibates. The mention of a hospital in connection with their houses occurs also at York,⁴ where they were “ministers” or “clerks” of the cathedral. Probably their communities resembled the early minsters in the south-western districts of England, colleges of missionaries, or Ramsbury, which never had a chapter; the bishops, who according to Celtic rule were named from their diocese and not a see, taking such titles [like Meath or Ossory] as Orkney, Galloway, Caithness, Moray, The Isles, and Argyll, formed a *quasi-see* in these monasteries, although subject to rule just as bishops are who hold canonries in a chapter or fellowships in a college. In England the great exempt monasteries maintained suffragans.⁵

Columban colleges were always dedicated to the Holy Trinity. At length corruptions penetrated them, and in the twelfth and thirteenth centuries lay

¹ Chalmers's *Caledonia*, i. 676.

² Chron. of the Picts, 188—196.

³ Conc. Scot., Pref. ccxx. cix. 187.

⁴ Mon. Angl. vii. 608.

⁵ Wharton's *List of Suffrag.*

abbots appear at Brechin, Dunkeld, and St. Andrew's, leaving the communities on which they levied their revenues to the care of a prior; and the society was absorbed, removed, or suffered to die.¹ At DUNKELD the last abbot became the first bishop so early as 1127. At DUNBLANE they remained nearly a century later, but in 1240 were clean gone, and no longer resident, leaving only a single chaplain to say mass in a roofless church. At BRECHIN² they continued to form the chapter until about the year 1248, when they were replaced by secular canons. At St. ANDREW'S, founded by King David in 1144, side by side with the Culdees' houses rose the tall tower of St. Regulus,³ and a cloister for canons regular of St. Austin; and then a second cathedral, which Bruce saw consecrated in 1318. The first prior lived at first with clergy maintained by the bishop, but as the cathedral grew so the Culdees waned, finally losing all voice in the election of a bishop, and retiring to the royal chapel of Kirkheugh about the middle of the thirteenth century,⁴ where, in the reign of James IV., the provost, as the prior had been in the time of Malcolm Canmore, was instituted by the finger ring of the King of Scots.⁵ In confirmation of this absorption of the Culdees it must be added, on the authority of the Panmure Charters, 1251, St. Andrew's Charters, 1450, and seals in the Museum there, that the canons had for their "ensign armorial," St. Rule's tower, with his chapel on the east and another chapel westward of it, with the legend, "Sigillum ecclesiæ S. Andreae Apostoli," or "Secretum Conventus D. Andreae;" and this fact would account for the indifference of the canons to erecting the usual central tower to their cathedral, as St. Rule's tower was sufficient to mark the importance of their church.⁶ In the plan, c. 1530, only a spirelet over the lantern is shown. Boethius distinctly says that the venerable "Church of St. Rule," as it was formerly called, and then standing in the Canons' Cemetery, had been latterly known as "the Old Church of St. Andrew."⁷ In 1255 the name of Culdee was exchanged for that of Canon. At Armagh Culdees continued to exist in a very subordinate position, and also in the collegiate Church of Clunanish,⁸ as successors of those whom Giraldus mentions as existing in Ireland and Wales in the beginning of the thirteenth century.

Canonries were contemporaneous with the ascendancy of the bishop in his own diocese and cathedral. King David (that "sair sanct for the croun,"⁹ as

¹ Conc. Scot. Pref. xxvii.; Dalrymple, 247, 249; Chalmers's Caledonia, I. 434.

² Lib. de Aberbroth. 175.

³ Chron. Picts, 192—3.

⁴ Conc. Scot. Pref. ccxxvi.

⁵ Ibid. ccxxiv.

⁶ See Brown's "History of St. Rule," 161.

⁷ Lib. vi. p. 105.

⁸ Ussher, Prim. 637; Spelm. Gloss. 156.

⁹ Chalmers's Caledonia, I. 168.

James I. called him when standing before his tomb in Dunfermline) revived or founded in his lifetime the sees of BRECHIN, DUNBLANE, DUNKELD,¹ DORNOCH, and ROSS.² Within fifty years after there were as many monasteries in existence, which so early as in the eleventh century, owing to the establishment of vicarages in the conventual estates, promoted the parochial system. Leslie³ enumerates as of his foundation Kelso, Melrose, Dundrennan, Newbattle, Coldstream, Holyrood, Cambuskenneth, and Kynloss. And the Scotch monasteries were in such estimation that at Vienna (1121) and in parts of Germany only Scots were eligible for the cowl. Nor was Scottish energy less conspicuous in erecting houses to God. Forbes⁴ says it was a proverb that preaching could not be heard for the sound of hammers and trowels. Bishop Russell, in his notes on Spotswood, says BRECHIN was founded before 1155.⁵ CAITHNESS is said to date before 1153, and Malcolm III. is quoted as its founder.⁶ GALLOWAY is not mentioned in the Bull of Honorius III., 1218,⁷ and is said to have been constituted in the reign of Malcolm III., the date of the dioceses of ABERDEEN,⁸ GLASGOW, ST. ANDREW'S, and MORAY.⁹ ROSS was founded before 1124. Whitherne had a chapter of Præmonstratensian canons, as Havelberg, Brandenburg, and Littomissel in Germany had; and Iona, the stronghold of the Culdees, passed into the hands of Clugniac monks, the only cathedral chapter of the order. St. Andrew's had one of Austin canons, as had Carlisle, its prototype, Pampeluna, Tortosa, Patti, Cefalu, Chiemsee, Neti, and Saltzburgh.¹⁰ Iona passed into the hands of Clugniac monks, and a new order of things came into being from that which prevailed when England was hostile to its neighbour, and St. Wilfrid refused to be consecrated¹¹ by the Scottish bishops. Alred, Abbot of Rievaulx,¹² and Wyntoun,¹³ distinctly say that King David found only three or four sees—probably GLASGOW, ST. ANDREW'S, MORAY, and DUNKELD—in existence, but left nine at his death either restored or erected. These were conformed to the English system of deans and chapters—Moray in 1220, and DUNKELD¹⁴ endowed in the middle of the next century after the abolition of the Culdees, just as ABERDEEN received its constitution in 1259, CAITHNESS (Catania) in 1245, and

¹ *Fortun.* iv. c. xii. Leslie says he founded Ross, Dunkeld, Brechin, and Dunblane, and translated the see to Aberdeen (p. 222); while Malcolm founded Moray and Caithness (p. 213).

² *Boswell*, *h. xii.* c. 17.

³ *P.* 222.

⁴ *Pp.* 221, 176, 145.

⁵ *l.* 240.

⁶ *Conan.* i. 55.

⁷ *Forde.* i. 227.

⁸ *Russell*, i. 235.

⁹ *Ibid.* 29.

¹⁰ *Cathedra.* 23, 72.

¹¹ *W. Malm.* 135, 215.

¹² *Vita S. David*, Ed. Migne, 714.

¹³ *B. vii.* c. vi. 33.

¹⁴ *Fortun.* iv. c. xii.

DUNBLANE in 1238.¹ St. John, Bishop of Dunkeld, separated ARGYLL (Ergadia) from his diocese.²

A close tie grew up between England and Scotland. St. Aidan had founded MELROSE, and DUNKELD owed its being to St. Adamnan. DUNFERMLINE drew its monks from Canterbury, Alnwick colonised DRYBURGH with Præmonstratensian canons, and Wenlock sent Clugniacs to Paisley. From Rievaulx came white-robed Cistercians to MELROSE and DUNDRENNAN, black-frocked Benedictines from Durham to COLDINGHAM, and Austin canons of St. Oswald's Nostell to SCONE, which in turn sent forth a new swarm to HOLYROOD; and the same order we have seen formed the chapter of St. ANDREW'S, where, as at Dunfermline and Glasgow, the impress of English art appears. We should, however, bear in mind that Melrose, Jedburgh, Dunfermline, Scone, Restenet, Monymusk, and Tynninghame occupied older sites.

As another element of union, whilst the monasteries had their common rite, the secular cathedrals followed the uses of England. GLASGOW and DUNKELD adopted that of Salisbury, which was generally followed in the reign of Edward I.,³ whilst ELGIN, ABERDEEN, and DORNOCH followed Lincoln. In the time of Alexander I. a new church at Aberdeen took the place of the older St. Machar's, at Glasgow one of St. Kentigern, and at Ross that of St. Boniface.

Englishmen also wore Scottish mitres. ST. ANDREW'S, in the twelfth and thirteenth centuries, owned as bishops Turgot, Prior of Durham; Robert, Canon of St. Oswald's; John Scot, of a noble family; and Roger, son of the Earl of Leicester. In the catalogue of MORAY occur the names of Simon, Abbot of Coggeshall; John of Winchester; and Ralph, Canon of Lincoln, 1253. And to these may be added Alan of St. Edmund's, of CAITHNESS, 1290; Gamaliel, of THE ISLES, 1154; John de Cheam, of GLASGOW, 1260; Richard Potton, of ABERDEEN, 1256; and Duncan, of DUNKELD, 1330; and we may also mention Archbishop Arundel, Primate of England, appointed by the Pope to the chief see in Scotland. The thirteenth century⁴ saw the introduction of the friars, foes alike to regular and secular canons, to the monks and parish clergy.

The kindly intercourse was fatally interrupted by the war of independence. In 1299 William Wallace⁵ drove out of Scotland every beneficed

¹ E. W. Robertson's *Scotland*, i. 335, &c.

² Bishop Forbes' *Kalendar*, p. 360. Comp. Spotswood, i. 134, 258, and Fordun, vi. c. xl.

³ Boece, xiv. ch. 7.

⁴ Chalmers's *Caledonia*, i. 683.

⁵ Fordun, xl. c. 21.

Englishman, and Bishop David, of Moray, preached that to go forth with Robert Bruce against the King of England was as meritorious as to wend to Holy Land to fight with Pagan and Saracen.¹ Robert Bruce gave the cloths of gold and silver, rent from the pavilions of Edward II., to various abbeys, where Boece² saw them used as vestments for the clergy and frontals of the altar. In 1378, as all beneficed clergy had been driven out, so the monks of Coldingham were expelled because they were Englishmen.³ Mutual cruel reprisals widened the growing breach between the countries. Edward II. in 1323 spoiled Melrose and burned Dryburgh,⁴ where the thick trails of ivy still hide the ruddy stains of fire, whilst profane atrocities at the altar and the bloodshed of aged monks in St. David's Church are charged against the invaders. In 1385 again Richard II. burned Melrose and Dryburgh, Newbotle, and St. Giles's, Edinburgh,⁵ sparing "the abbey," as Holyrood was proudly called, only because it had given shelter to an English nobleman. Edward I.⁶ conferred presentations to prebends at Glasgow during the vacancy of the see; his son claimed the books, vestments, vessels, and other ornaments of the chapel of a bishop of Dunkeld, "according to the custom of our land of Scotland,"⁷ and interfered with the canonical elections and consecrations of bishops. In pursuance of the same policy the titles of sees were adopted by suffragans of English bishops whilst there was no vacancy, albeit they have been omitted, as far as appears, from the Scottish list, as in the case of John Wishart, of Glasgow, who was a suffragan of Lichfield in 1421.⁸

The others were—

John, Bishop of Glasgow, Suffragan of London 1394, Salisbury 1396.

Richard, Bishop of Caithness, Suffragan of Wells 1414—36, Salisbury 1414—38, Exeter 1417—30.

Robert Derling, Bishop of Dunkeld, Suffragan of York 1380—4.

Nicholas, Bishop of Dunkeld, Abbot of Pershore, Suffragan of Worcester 1392—1421, and Hereford 1401.

William Gunwarilly, consecrated at Rome, Bishop of Dunkeld, Suffragan of Lincoln 1431, and Ely 1448—54.

York⁹ had always assumed to include within its province "the whole country lying between the boundaries of the diocese of Lichfield and that

¹ Hailes, ii. 3.

² L. xiv. c. 11.

³ Fordun, xi. c. 21, 22.

⁴ Boece, xiv. c. 15.

⁵ Boece, xvi. c. 5, *Extrac.* 199.

⁶ Keith, 242.

⁷ *Ibid.* 82.

⁸ Wharton's *Suffr.* 49; Stubbs' *Regist.* 144.

⁹ W. Malm. i. § 27.

great river the Humber and the utmost limits of Scotland ; ” and in 1269 the question of the independence of the Scottish Church had been raised by the claim of the English King to levy tenths upon all benefices. In 1174 William the Lion, carried as a prisoner to Normandy, was ransomed by the sacrifice of the independence of the national church,¹ the prelates of St. Andrew’s and Dunkeld, in August, 1175, admitting the rightful authority of the Church of England in Scotland.² The pretension, however, was rejected by all the Scottish bishops assembled at the Council of Northampton in 1176 ; but in 1268 all the northern prelates sat in the provincial Synod of London, assembled in St. Paul’s Cathedral.³

Until the close of the twelfth century the archbishops of York consecrated the Scotch bishops.⁴ Thus St. Anselm of Canterbury, writing to Bishop Ernulph of Durham, forbade Thomas elect of York to consecrate to the see of St. Andrew’s, and Pope Alexander III. (1159—81) required King William to acknowledge John elect of St. Andrew’s, or he would direct his legate in Scotland, Roger of York, to lay the kingdom under an interdict, showing that the Scottish King’s resistance was directed against the authority of York.⁵

At Northampton the Kings of England and Scotland were both present ; and in defiance of the assertion of Archbishop Roger that WHITHERNE and GLASGOW, with papal sanction, had been always subject to his see, Jocelyn of Glasgow maintained the exemption of his diocese, and the bishops unanimously refused to acknowledge their subordination even to the chair of St. Augustine. WHITHERNE⁶ alone remained suffragan to the see of St. Peter of York ; and Clement III. (1185—91)⁷ and Celestine III. (1191—8)⁸ confirmed the independence of the Scottish Church in letters to King William.

There were then ten sees in Scotland ; and Pope Clement III. declares them to be immediately subject to the apostolical see, of which their Church was a special daughter, enumerating St. Andrew’s, Glasgow, Dunkeld, Dunblane, Brechin, Aberdeen, Moray, Ross, and Caithness.⁹

In the twelfth century Gervase of Tilbury mentions that in “ our time the sees of Scotland are enrolled as immediately dependent on our lord the Pope ; ” and adds bitterly—“ Sic ergo dum ludit in humanis Romana

¹ Hoveden, ii. 80.

² E. W. Robertson’s Scotland, &c., i. 378 ; Mansi, xxii. 155 ; Registr. Mor. Pref. xliii. ; Conc. Scot. Pref. xxxiii.

³ Rishanger, 58.

⁴ Epp. Anselmi. Mansi, xxii. 1235.

⁵ Ep. lvii. ; Mansi, xxi. 910.

⁶ Conc. Westm. 1177 ; Conc. Scoticum Mansi, xxii. 171.

⁷ Ep. vi. ; Mansi, xxii. 548 ; Pref. to Conc. Scot. xxxix.

⁸ Ep. xvii. ; Mansi, xxii. 613 ; Baronius, 1192, n. 3.

⁹ Baronius, u. s. n. 4, tom. xii. 833.

potentia rebus, hunc humiliat et hunc exaltat, utinam hæc sit mutatio dexteræ Fæxelsi, etenim plenitudo apostolicæ potestatis multos dignos ejicit et indignos erigit." In the reign of James III. the monasteries lost the right of election of their superiors, and thus a new element of disorder—State interference and secular influence—was introduced.¹

At length, on the petition of James III. and the representation of Bishop Patrick Graham, that in times of war, which were frequent, the Scottish clergy could not make appeals in person to their metropolitan at York, the see of ST. ANDREW'S was made primatial by Sixtus IV. on August 25, 1472,² in spite of the reclamation of the Archbishops of Drontheim and York, and the offer of ten thousand marks to the King if he would discountenance the scheme. In 1474 Aberdeen, and in 1488 Glasgow, was subjected to the see of Rome immediately.³ GLASGOW, however, was raised to the honour of a metropolitan see Jan. 9, 1491, with primacy over the suffragan sees of DUNKELD, DUNBLANE, GALLOWAY, and ARGYLL.⁴ THE ISLES were made subject to ST. ANDREW'S, being divided into two sees, the English one of Sodor and Man (1458), and the Scottish one of The Isles; Man was lost to England and IONA made the new see in 1498, the supremacy of Drontheim being repudiated.⁵ As will be shown in a future chapter, the influence of France on architecture superseded that of England in this century.

¹ Conæus, i. 78.

² Aug. 17, 1472, in Theiner, 465.

³ Theiner, Vet. Mon. 473. 502.

⁴ Anal. Scot. i. 187; Wharton's Sufri. 49; Wilkins, Conc. iii. 607; Conc. Scot. Pref. cxiii.; Rayner, ad ann. 1472, n. 17, tom. xix. p. 240; Keith, 32; Demster, Hist. Scot. App. 390; Reg. Glasg. No. 457.

⁵ Orig. Par. Scot. ii. 292.

THE DAWN OF THE CHANGE IN RELIGION.

THE times were out of joint. The young King of Scots, whom no overtures from Rome could win, was at issue with the prelates because they resisted a tax which he desired to impose upon all ecclesiastical benefices. The people were growing impatient with the manifold corruptions of the Church, when in 1540 he attended the performance of Sir David Lyndsay's satire of the "Three Estates," which contributed more to speed on the Reformation than all John Knox's sermons.¹ Shortly after James warned the bishops that in case of further opposition to his measures he might be disposed to adopt the summary method of Henry VIII. Sir William Eure, on Jan. 26, assures Cromwell, upon the authority of Bellenden, that the King was "greatly given to the reformation of the presumption of bishops, the naughtiness of religion, the collusion of the Consistory courts, and misusing of priests;" and that therefore he countenanced the performance of this "interlude" at Linlithgow. "At its conclusion the King told the Archbishop of Glasgow, being chancellor, and divers other bishops, exhorting them to reform their fashion and manners of living, saying that 'unless they did so, he would send six of the proudest of them unto his uncle of England, and as those were ordered, so he would order all the rest that would not amend.'"² The tenure of ecclesiastical benefices by laymen, titular bishops, and the frequency of commendams, lowered the standing of the clergy in the estimation of the people, and the eyes of the nobility rested wistfully on the broad lands of the Church, which seemed likely to pass from their grasp were the ecclesiastics in earnest in making lavish promises of liberal additions to the failing revenues of the Crown to the sum of £3,000 yearly, if he would not visit the court of Henry VIII.³ The evil examples of many of the bishops raised a hatred of prelacy which has never died out. The results of a compulsory celibacy had alienated from the secular clergy the affections of a people whom they had ceased to edify. Canons of councils and statutes of new foundations, like that of Trinity College, Edinburgh,

¹ Conc. Scot. Pref. cxix. cxl.

² Royal MS. Brit. Mus. 7 C. xvi. fo. 137.

³ Leslie, 349.

prove that prebendaries and parish clergy alike had wives in all but the name to cheer their hearth-side. The country churches were ordinarily poor and small, besides being few in number and scattered; and even in the larger buildings of towns the ornaments of divine service were mean and insufficient. St. Mary's, Inverness, for example, did not possess a single available vestment,¹ its solitary little missal would not fetch twopence, whilst the roofs in decay permitted the water to overflow the altar and sacristy. The stipends paid to their vicars from the monasteries were quite inadequate, and the structures were in disrepair;² and of the inner life Bishop Leslie³ gives a melancholy picture at this period of its rapid declension in morals. "The abbots and friars being promoted by the court, lived, courtier-like, secular and voluptuous⁴ lives. Then ceased all religious and godly minds and deeds, wherewith the seculars and temporal men, being slandered with their evil example, fell from all devotion and godliness to the works of wickedness, whereof daily much evil did increase." Bishop Wishart alone on his promotion held twenty-two benefices. Monks wanted married homes, and seculars desired to retain independent ease. The last abbot of Tongland was an Italian mountebank and buffoon, who professed alchemy; and in order to support his pretensions before the king, his patron, undertook to overtake the French ambassadors already on their way home, and threw himself off one of the bastions of Stirling Castle. Fortunately his fall was not deep, and he escaped with a broken thigh, and the wretched aeronaut, even in his agony, explained that the cause of his failure lay in his mixing the feathers of a common grovelling cock with the pinions of a noble eagle in his wings.⁵

It was indeed the church⁶ of scholars like Milne, Ferrier of Piedmont, John de Fordun, Major, Boece, canon of Aberdeen, Barbour, Bower, abbot of St. Colm, Bellenden, canon of Ross, and Wyntoun, Prior of Lochleven. It had been the mother of Edward of Brechin, who with Eustace, Abbot of Arbroath, went afoot through the whole kingdom, preaching the gospel wherever they came; Raulston of Dunkeld and Gilbert of Moray carrying fardels of stone from the quarry, or toiling with their own hands like St. Hugh of Burgundy; Landels, who loved his canons like sons; Traill, of whom Clement VII. said that he ought to be pope rather than bishop, and that he gave honour to his see and not his see to him; Clement of Dunblane, the accomplished linguist; Hugh of Dunkeld, the "poor man's bishop;" and the patriot but soldier-like Sinclair, Robert

¹ Reg. Moray. 179. ² In the last century Kinecardine Church was roofed with turf. ³ Hist. s. a. 1474.

⁴ Comp. Stuart's *Isle of May*. Pref. xxiv.; Leslie, 547.

⁵ Leslie, 346.

⁶ See Leslie, 60.



Bruce's own bishop;¹ St. Magnus, the earl who calmly read in his breviary amid the great sea-fight between the Norse king and the Welsh galleys, preserved only to die under the sword of Hacon's headsman; of Sheves, the learned astronomer and collector of books,—the Scottish Richard of Bury; of Elphinstone, the compiler of the Breviary of Aberdeen; of Bethune, Turnbull, Wardlaw, and Kennedy, munificent patrons of letters; Gavin Douglas, the translator of the *Æneid*; Leslie, the historian, who consoled the sorrows of his royal mistress and his own exile by "Divine Remedies;" philanthropic builders of bridges, when roads were bad and ferries perilous; founders of hospitals, colleges, and universities;² and high officers of state.

Unhappily, there were too many of different character: Bothwell of Orkney, who left his flock plunged in the deepest ignorance, himself worthy to be classed with Forman,³ who, when disconcerted whilst saying a mangled Latin grace before the pope and cardinals, consigned them in a body as "fause carles," to the foul fiend, "in good Scottish;" or Crichtoun of Dunkeld, who thanked God that he knew neither the Old nor the New Testament, and yet had prospered well enough all his days; Hepburn of Moray, who set the Reformers at defiance in his castle of Spynie, and wasted his see to endow his family; Montgomery, living an impure life; infamous Panter; whilst some, like Reid, thought of graceful art and refined secular teaching, when his Italian professor read classics and philosophy in the cloisters of Kinloss and Beaulieu, and a foreign artist wrought frescoes in his abbey church, and a Frenchman improved the palace-paradise, and the horticulture and gardens of the diocese; or others, like Gavin Douglas, made banquets worthy to be celebrated in the verses of Buchanan; and a boy archbishop held the primacy of St. Andrew's. In 1536 four of the king's base sons⁴ held *in commendam* the abbeys of Melrose, Kelso, Coldingham, and Holyrood. According to the testimony of George Cone, a man of the highest estimation, and recommended for a scarlet hat, in a work written at Rome, and dedicated to Cardinal Barberini, charity and piety had grown cold, and love of money infected and corrupted the noblest hearts, causing a rank crop of briars and thorns in a once fruitful soil. The noble blamed the prodigality of his ancestors, who had been liberal towards God, longed to lay hands on the wealth of the church under any pretext, and nominated to abbeys and sees the child just born, thrusting into sacred orders the dullest and the feeblest of his race. The peasant, weary of field work, fled to the

¹ Bishop Forbes' Kalend. p. 384.² Lyndsay, 124, 167.³ Lyndsay, 255.⁴ Balfour, i. 209.

monastery, and if he could attain a smattering of letters never rested until he achieved promotion or some easy place. His highest object was to gratify his baser appetites at any cost or in any manner; the parish priest's house was defiled by an unworthy presence, and the man set apart from the world slept in common taverns; purity and holiness were forgotten, until their name became a scorn and reproach, a byword and cause for undeserved aspersions upon their whole order, the piety and good lives of the worthier members of the clergy, secular and cloistered, failing to silence the indignant voice of the nation. The time of change had arrived unforeseen: the period had come to effect a total revolution in the form of religion.¹

The storm came from the south. In 1523 an English army made havoc of Jedburgh.² In 1544³ Melrose, Kelso, Dryburgh, Leith, Coldingham, Dunbar, Jedburgh, Eccles, Newbotle, Holyrood, and Haddington were burned by them. In August of the preceding year high mass had been sung with sackbut and shawm⁴ in Holyrood; but on September 4, Henry's agents caused the Dominican and Franciscan priories at Dundee to be destroyed, although Lord William Parr, who abetted the sacrilege, was fain to do penance in the Grey Friars, Stirling, and swear to defend all monks and friars from violence.⁵ The Abbey of Lindores was sacked by a company of "good Christians," as they called themselves, who charitably turned the monks out of doors: yet at Edinburgh a crowd of men and women, "wild and in a fury," drove clean out of the town a captain of the foot band,⁶ who in the absence of the governor attacked the Dominican Friary. In his impious rage against the church, which the Scottish bishops had provoked by scorn and mockery of the English ambassador,⁷ and in his hate of St. Thomas and his living foe, Cardinal Bethune, Henry desired Arbroath to be destroyed,⁸ and the whole of St. Andrew's to be left without one stone upon another, or one living creature to tell the tale. His designs on the liberties of Scotland were of early standing, for in a letter written to the pope after the fatal day of Flodden, on October 12, 1512, he desired that St. Andrew's might be reduced to the position of a suffragan of York, and his acquiescence sought in the future nomination of bishops.⁹ England, under its arbitrary master, attempted the vain project of crushing the spirit of Scotland, yet succeeded in intensifying and fomenting the changes within the church.

¹ De Duplici statu religionis apud Scot., 1628, lib. ii. pp. 89-91. See Dod. iii. 96.

² Holinshed, 691.

³ Holinshed, Scotl., 817; Extr. 199; Maitland Misc., iv. 101; Lyndsay, 138, 117.

⁴ Maitland Misc. iv. 80.

⁵ Ibid. 83.

⁶ Ibid. 82.

⁷ Leslie, 417.

⁸ Maitland Misc., 94, 95.

⁹ Theimer, Vet. Monum. p. 511.



Sir Andrew Dudley, in 1548, "cawsyd Mr. Wyndham, the 29th of December, to goo burne a nunrye within 11 myles of Seint Johnstone, and browght awaye all the nunnes and mennye gentyllmens dowghters that were put to scole to the nunnes." ¹ This worthy went "the xxvth daye of December at nyght, with 111^o hundryd men with the hackbotters at a abby beyond Dundy, calyd BALMURIN, wyche was we[ll . . .] yf thaye had porposyd to have keptyd, not w^t[standyng] I skyrmyshyd att the howse with the Scottys, and thay schowte w^t. hacbotys a crake att me, not w^t standyng we kylyd foure of the Scottys beyng horsemen w^t our hacbotys, and bornyd the abbey w^t all thyngs that was yn ytt, and sertayne villagis adjoynyng." ² The villainy rivalled the enormities of a century past, and the burning of MELROSE and DRYBURGH, and at the least thirteen or fourteen towns and villages in the autumn of 1547, destroying and burning "no lytell quantitie of come, intending to burn and waste JEDWORTH, and the country with destruction." KELSO was "altogether ruynyd and fallen down, rased and defacyd with its gret buyldyngs of gret height and circuyt about the churche and lodgyngs." ³

The evil spirit of madness seems to have possessed the rulers of the devoted church.⁴ Persecution and the burning of Hamilton in 1527; of Seton the friar, Forest, Norman, and Gourlay, in 1534; Forester, a priest, and three friars in 1535; a friar, Kennedy of Ayr, and friar Keller, who presented the play of "The Passion" at Stirling, in 1538; five men and a woman in 1543; of Wishart in 1544; Wallace and Walter Mill in 1558, provoked the fears and increased the hatred of the people; the first murders made them fierce and enraged, and Beaton, the Scottish Wolsey, was foully and abominably assassinated in his own palace on May 29, 1546.

Let it not, however, be supposed that violence and persecution were practices limited to the partisans of the expiring order of things. It has been asserted without foundation, and has passed into popular belief, that the Protestants did not persecute. The following proofs of their cruel and merciless temper, inspired, it need scarcely be said, by the harsher element of the Law, and not by the spirit of the Gospel, are on record. Among its victims were George Durie, Abbot of Dunfermline, January 27, 1561; Friar John Black, a Dominican, of Aberdeen, stoned to death in the streets of Edinburgh, after his refutation of Willox and other preachers, January 7, 1562; Francis, a friar of Aberdeen, stabbed with numerous wounds, whilst the Trinitarian priory was burned over his head, hurled down-stairs, and

¹ State Papers, vol. iii. No. 2.

² State Papers, Henry VIII., vol. viii. Nos. 79, 80.

³ State Papers, vol. ii. 67.

⁴ Leslie, pp. 354, 453; Balfour, i. 270.

then cast upon the fire; and Patrick of Dornoch, the prior who, in the act of imploring the mob to save his house, shared a similar fate, being cut down on the spot. Thomas Robertson, a priest of Glasgow in 1564, torn from the altar at which he was saying mass, was, after cruel treatment, hanged in his vestments in the market-place. John Ogilby, a Jesuit, was tormented for days and nights by being forcibly kept awake, and with tortures which roused even the sluggish anger of the King, until finally he was hanged on February 28th, 1614. A nun of Dundee was killed during the violence which attended the demolition of the convent. George Barclay, the poet, was banished to England, and Archbishop Hamilton was hanged at Stirling on April 1st, 1571. On April 1st, 1564, a priest who celebrated the Easter mass was pilloried during two days, with the chalice bound to his hand, at the market cross of Edinburgh; "albeit," says Knox, "for the same office he deserved death." In 1569 four priests of Dunblane, under sentence of death, were pilloried in their vestments, with chalices bound to their hands, and "treated with villainie." In 1561 the provost of Edinburgh proclaimed that all priests and Catholics should be punished with burning of one cheek and the tumbril-cart.¹ In 1586 the General Assembly desired the King to banish all the Catholic nobility as rebels, and hang up every priest who returned to his country. By the Act of August 23rd, 1560, the penalty for celebrating or attending mass was—for the first offence, confiscation; for the second, banishment; and for the third, death. To give meat, drink, or harbour to a priest, rendered a man amenable to a severe penalty.² In 1607, Murdoch, a priest, clad "in his mass clothes," was chained for ten hours at the cross of Edinburgh, and banished. In 1615, Moffat, a priest, and in 1613 two others, were sentenced to exile, and James Stuart fined £1,000.³ Knox said "one mass was more frightful to him than a thousand armed enemies landed to suppress the whole religion;"⁴ and he threatened the Queen that idolaters should die the death. The following extracts from the fragmentary correspondence of the English agents, when read in the light of the facts just recorded, are suggestive of a dark and secret history which may yet be more fully revealed.

"1563, May 1st. There were apprehended in the west country five or six

¹ Collections for Aberdeenshire, i. 204; Dempster, iv. 374, ii. 146, xiv. 973, xvi. 1045; Gough's Topog., ii. 612; Pitcairn's Crim. Trials, i. 427, ii. 442, iii. 335; Buke of Univ. Kirk, ii. 706. See also Chambers's Dom. Ann., i. 19, 376; and Cott. MS. Calig. D., ii. 285, 65, 59, 14.

² Pitcairn's Crim. Trials, i. 167.

³ Pitcairn's Crim. Trials, ii. 531, iii. 253—4, 377. See also Chambers's Dom. Ann., i. 348, 358, 380, 398, 400, 417.

⁴ Stephen, Hist., i. 155.

priests at Easter, saying mass and ministering unto the people; some in secret houses, some in barns, others in woods and hills. These are all in prison,¹ and were arraigned² and condemned, along with the prior of Whiteherne, being as wicked as he." The abbot of Corserogall [roasted by the Earl of Cassilis] was to be "put unto the horne."³ "This marvellous plague is lately befallen upon our clergy, that they know not where to hide their heads. Many of them are escaped into England, as further shortly you shall know, with the whole discovery of this strange tragedy, to see the Bishop [of St. Andrew's], late King of Scotland for Papistry, in the time of a queen of his own religion committed to prison, and I trust shall be example to many other bishops of the world, either to know God better, or to come unto the like end that is looked for of him."⁴

An independent writer well sums up the point at issue. To compel the Catholics "to embrace what the kirk considered to be the purity of Presbyterian truth, and this under the penalties of life and limb, or in its mildest form of treason, banishment and forfeiture, was considered not merely praiseworthy, but a point of high religious duty; and the whole apparatus of the kirk, the whole inquisitorial machinery of detection and persecution, was brought to bear upon the accomplishment of these great ends."⁵

The design was fully accomplished in 1643 by the solemn league of the Covenanters, usually described as a long-suffering body of meek martyrs, when they decreed the extirpation of bishops, the suppression of cathedral chapters, and of a set form of prayer, and the reduction of the English Church, "after the best-reformed Churches," namely the kirk, persecuted delicate women, ravaged Lauderdale with the Highland host, assassinated a bishop in 1678, and murdered Sharpe in 1679, leaving his mangled body in the arms of his daughter.⁶

In the first crisis of revolutionary change, however, it deserves mention as a sign that the spirit of the martyr was one yet but faintly kindled in the Church. No bishop thought of dying for his faith, whilst yet the Cardinal Legate could wrangle with the Archbishop of Glasgow about a petty point of precedence, and enact a disgraceful scandal in the presence of the Queen Dowager,⁷

¹ Dom. Pap., Scotl., St. Pap. Off., vol. viii., No. 35.

² *Ibid.*, No. 36.

³ Outlawed; Holinshed, 589.

⁴ Dom. Papers, Scotl., St. Pap. Off., vol. viii., No. 37. Randolph to Cecil.

⁵ Tytler, ix. 75, 92. Compare Collier, Eccles. Hist., p. ii., b. vi., vol. v., 516; and Cooke, ch. xviii., xxviii.

⁶ Collier, viii. 142, 320; Chambers', Dom. Ann., ii. 139, 348.

⁷ Conc. Scot. Pref., cxxxii.; Leslie, 178.

the Regent of Scotland, and the Venetian Patriarch, before the choir door of the church of St. Kentigern, on June 5, 1545. Among the three accounts given of the disgraceful scene, none is so graphic as that penned by Knox himself. There¹ "began striving for state betwixt the two cross-bearers, so that from glooming they came to shouldering, from shouldering they went to buffets, and from dry blows by neives (fists) and neivelling, and then for charity's sake they cried 'Dispersit, dedit pauperibus'" (from the psalm at Vespers), "and assayed which of the crosses were finest metal, and to the ground went both the crosses. And then began no little fury, but yet a merry game; for rockets were rent, tippets were torn, crowns were knypsit (cracked), and syde (long) gowns might have been seen wantonly wag from one wall to the other."

In 1546, it is said, after Beaton's murder, "all things were turned, no mass said, no divine service."² The "kirk" was in danger, and there was need of help from England, with an immediate transmission of preachers and Bibles.

It may be as well to note one important and forgotten fact with regard to John Knox's opinions. "He rejected the order of episcopal ordination . . . nor did he even regard the imposition of the hands of presbyters as a rite essential to the validity of orders."³ By the Book of Discipline, "the right of election was with certain limitations vested in the first instance with the congregation requiring a minister; . . . the admission to form the pastoral relation was very different from the ordination which had so long been established in the Christian Church: it consisted merely in the *consent of the people* to receive a particular person as their teacher, and in the *formal approbation of the ministers* who had judged him qualified to become a religious instructor."⁴ Knox, a pure destructive and Independent, undoubtedly denounced the ancient order as "filthiness and damnable idolatry,"⁵ whilst the true father and founder of constructive schism, with an anarchy or republic of preachers admitted by the General Assembly, was that Andrew Melvin, a layman, of whom it was said that, if Melvin died before him, "then George Herbert died without an enemy."⁶

We may imagine the extravagant zeal of Protestantism at this time from the distinct assertion of Camerarius, as a preface to his vigorous account of the baleful march of the Reformers, lighted by the flames of pillaged

¹ Hist. of Reform., B. i. p. 53.

² Dom. Papers, Scotl., vol. ix. No. 2; ii. No. 26.

³ MacGie, 34; but Stephen says that he was no hater of episcopacy; Hist. of Scotl., 127, etc.

⁴ Cooke's Hist. of the Reform., ii. 386-388.

⁵ Cotton MS. Calig., B. x. fo. 240b.

⁶ Stephen, i. 291; Life of Herbert, xxii, lxxxi.

monasteries, that Buchanan and some sympathizing nobles adopted the Jewish ritual in eating the paschal lamb in Lent.¹

The progress of the Reformation was, however, partial, insecure, and intermittent, whilst Elizabeth and her agents, from political hatred of Mary and France, as much as from polemical motives, took an eager interest in it. John ab Ulmis,² writing in 1551, says, "In Scotland the rulers are most ferocious; they resist and oppose the truth in every way; but the nation at large is virtuous and exceedingly well disposed towards our most holy religion." Whereas Jewell, who was sighing for Zurich, and bemoaned in England "the scenic apparatus of divine worship," is in error when, in anticipation of later events, he says, in 1559, "All the monuments of the old superstition are abolished;" "the nobles³ have driven out the monks and taken possession of the monasteries, and the Queen was so incensed as to proclaim the banishment of the preacher Knox by sound of horn, according to the usual custom in Scotland." Forgetting all caution in language, he says, "The nobility with hearts and hands are restoring religion throughout the country in spite of all opposition; all the monasteries are everywhere levelled with the ground; the theatrical dresses, the sacrilegious chalices, the idols, the altars are consigned to the flames; not a vestige of the ancient superstition is left. It is churching it like a Scythian! Knox⁴ (who had returned on May 2), surrounded by a thousand followers, is holding assemblies throughout the kingdom."

I will give an instance of the manner in which unscrupulous nobles achieved their ends. The Earl of Cassilis, who, from his great power in Ayrshire, was usually called the King of Carrick, was desirous to obtain certain leases and grants of feu affecting the land of the Abbey of Crossraguel, in his neighbourhood. For this purpose he entrapped the abbot Alan Stewart, in the month of October, 1570, to a small tower overhanging the sea, commonly called the Black Vault of Dunure. Here, when the abbot expected to be treated with a collation, he was carried into a private chamber, where, instead of wine and venison and other good cheer, he saw only a great barred chamber with a fire beneath it. In this cell the deeds were laid before him, and he was required to execute them. So soon as he attempted to excuse himself the tragedy commenced. He was stripped naked and stretched out on the bars of iron, to which he was secured, while the fire beneath was adjusted, so as now to burn his legs, now his shoulders, while the earl and

¹ Lib. iv. p. 270.

² Zur. Lett., p. 434.

³ Zur. Lett., p. 24.

⁴ Ibid. i. 39.

his brother kept basting him with oil. When he intimated his willingness to subscribe the deeds required, he was released from the bed of torture with this mocking address: "Benedicite, you are the most obstinate man I ever saw; if I had known you would have been so stubborn, I would not for a thousand crowns have handled you in that sort. I never did so to man before."¹

This abbot was preceded by the learned Quintin Kennedy, who for three days defended his creed against John Knox.

On July 4, 1559,² Cecil promised the help of England to the Lords of the Congregation, who destroyed "the monuments of idolatry" at Glasgow, and possessed themselves of the bishop's palace, but fortunately were compelled to retire by the approach of the French.

In 1558³ the sectaries destroyed the College of the Holy Trinity, Edinburgh, and the manses of the prebendaries, to preclude any hope of return; and the plunder of other churches they gave to soldiers. The ministers from Germany and Geneva had arrived to "extirpate popery and expel the French." Historic Scone was also destroyed utterly;⁴ and the altars of Stirling and Linlithgow were laid low.⁵ Besides destroying Tulilum, the Black and Grey Friars, they had demolished a church of exquisite beauty, the Charterhouse of St. John's Town, as Perth was then called, setting fire to the altars, spoiling the ornaments, profaning all that was holy, tearing up even the stones of the foundation and the trees of the orchard, that no trace of such a magnificent church and splendid place might remain: and the Carmelites' house shared the same fate; for Knox, already guilty of treason to his queen, stayed at no impiety towards the houses of the King of kings, exhorting the people, with a barbaric and senseless "deformation," to hack down minsters and obliterate all that was venerable and ancient.⁶

In 1559 the Earl of Argyle and the Prior of St. Andrew's rode together to ravage Lindores, Balmerino, and Cupar, and leave traces of their impiety in every place throughout Fife.⁷ On June 18, "the prior of St. Andrew's," we are told, "hath defaced divers churches with plucking down the images, and changing the monks' coats into other apparel; and, as I hear say, they are presently going to one of the richest churches in Scotland for to spoil."⁸ The manner of their proceeding in reformation is this—they pull down all manner

¹ See Hist. Acc. of Kennedy, and Chambers's Dom. Ann., i. 65—67.

² Dom. Papers, Scot., I. No. 52; Balfour, i. 320.

³ Leslie, 55; Balfour, i. 368—370.

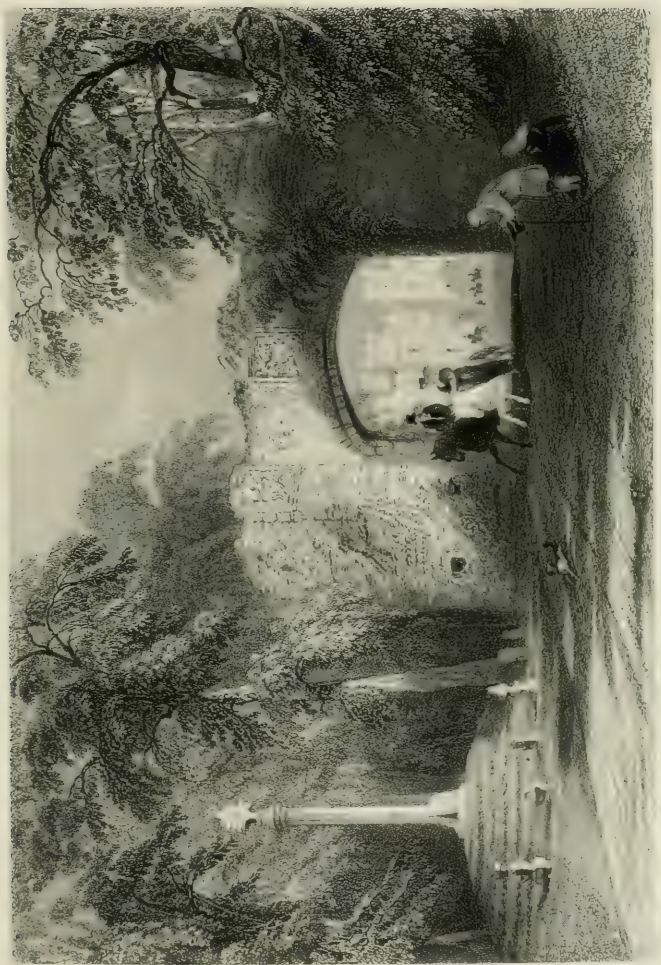
⁴ Leslie, 550; Balfour, i. 376.

⁵ Ibid.

⁶ Ibid. 531, 548; Balfour, i. 315.

⁷ Leslie, 549.

⁸ Northumberland to Cecil, Dom. St. Pap. Scot., vol. 1., No. 37; Comp. Pitcairn's Crim. Trials,



of friaries and some abbeys which willingly receive not the reformation. As to parish churches, they cleanse them of images and all other monuments of idolatry, and command that no mass be said in them." "Faithful ministers" were to have the revenues: to their sorrow they never did, and so had righteous judgment.¹ On July 3 the Protestants in great numbers were "intending to go to Kelso and to all the abbeys westward."² On June 28 John Knox significantly wrote that "monuments of idolatry" were to be removed: "the reformation is somewhat violent because the adversaries be stubborn."³ In 1560, at Dunkeld, the statuary was cast down and the altars were burned.⁴

The havoc, indeed, was enormous: and we possess an unimpeachable witness in Robert Pont, commissioner of Moray, and one of the lords of session in 1599, who says honestly, "A great many not onely of the raskall sort, but sundry men of name and worthy reputation joyned themselves with themselves with the congregation of the reformers, not so much for zeal of religion as to reape some earthly commoditie and to be enriched by spoyle of the kirkes and abbey places. And when the preachers told them that such places of idolatry should be pulled down, they accepted gladly the enterprise, and rudely passinge to worke pulled down all both idoles and places where they were found. As the lordes and some of the nobilitie principall enterprysers of the reformation having to do with the Frenchmen, and many their assisters of their own nation enemies to these proceedings, were forced for maintenance of men of warre and other charges to take the lead, and belles with other jewelless and ornaments of kirkes, abbayes, and other places of superstition." Libraries fared no better, for Keith says, "Then were destroyed volumes of the fathers, councils, and other books of humane learning, with the registers of the church cast into the streets, and afterwards gathered in heaps were consumed with fire."

A puritan⁵ writing in 1560 admits that "the Gospel was received in Scotland not indeed universally or by general consent." At the date of Jewell's letter the Cathedral of Aberdeen⁶ still had its daily celebration, its vestments, lights, and censers, the "sacrament house" over the altar, processional banners, mitre and staff, until the powerful Earl of Huntley, Lord Chancellor, had taken the precaution to borrow the sacred vessels. Moreover, the English service was in use.

"When the English exiles were disputing about the Book of Common Prayer at Frankfort, it was thankfully received by the people in Scotland,

¹ July 1, *Kirkcaldy to Percy*, i., No. 48.

² *Zur. Lett.*, p. 85.

³ No. 50.

⁴ No. 43.

⁵ Keith, 126.

⁶ Perthshire, 976.

who were just emerging from the superstitions of Rome. During the reign of Queen Mary some of the English, who were compelled to quit their own country, took shelter in Scotland, taking with them the Book of Common Prayer. It was joyfully received by the reformers in that country, and in the bond signed by the lords of the congregation it was resolved, 'It is thought expedient, advised, and ordained that in all parishes of this realm the Common Prayer be read weekly on Sundays and other Festival Days, publicly in the Parish Churches, with the lessons from the Old and New Testament, conformed to the Book of Common Prayer. This order was issued in the year 1557. In the preface to the Liturgy of 1637 it is directly stated that the Anglican Liturgy had been used in Scotland at the beginning of the Reformation. It was not until the year 1564 that the Order of Geneva was enjoined by an act of Assembly to be used in Scotland, so that from 1557 to that time, a period of seven years, the Anglican Liturgy was adopted in the parish churches in that country. The Scottish people had no scruples on the subject, and many who were accustomed to visit England cheerfully joined in the Common Prayer in our churches."¹

Too late the Scottish bishops had perceived their danger, but they were unequal to meet it. On March 2, 1559,² they insisted in a provincial council at Edinburgh upon the retention of Latin in the public offices of the Church, and the consent of the Pope to the election of bishops; but when they proceeded to enact two stringent canons for reformation of the clergy in life and morals,³ it is said that "the younger of all ranks, dreading this new discipline, became ardent reformers." Bishop Leslie⁴ says that in 1559 the marauders, partly from bigotry and partly for sake of plunder, razed the Dominican and Carmelite friaries to the ground, and were proceeding to destroy the houses of the Trinitarians at Aberdeen, had not Sir John Leslie of Balquhane repulsed them; whilst the bishop preserved the cathedral, where the ancient rite was long observed, with few curtailments, after it had been elsewhere exterminated. In 1560 the barons of Mernes, with some of the townspeople, demolished the choir, and shipped the lead, bells, and other accessories of the church to Holland, but the ill-gotten wealth sank at sea not far from the Girdleness.⁵ In 1560 it was recommended that no injury should be done to glass or ironwork in churches, and that the cathedrals and minsters, if used for divine service in parishes, should be maintained. The change of religion was the result of a long contest

¹ Lathbury, *Hist. of Conv.*, 161—3.

² Skinner, *Eccle. Hist.*, ii. 80.

³ *Conc. Scot.*, Pref. clxx.; Leslie, 517; Balfour, i. 313.

⁴ P. 564.

⁵ *Registrum*, lxxi.

between the hierarchy and nobles.¹ At one time, in Cardinal Beaton's ascendancy, prelates were the chief adviser, chancellor, treasurer, and privy seal; and several of the chief noblemen were banished or imprisoned. The return of the latter to power after the death of James V., with their lust for revenge and spoil, sealed the fate of the religious houses. They had nourished a deadly hate in recollection of the King's rescue from the hands of the Douglas, and the siding of the clergy with the Crown, when Kennedy, as Lindsay tells us, taught the King the parable of a sheaf of arrows, each of them easily broken when single, but irrefragable if well fastened together, as a hint for disuniting the dangerous confederacy of the peers. During the minority of Queen Mary, the nobles and gentry secured church lands which would otherwise have been attached to the Crown; some received them by the payment of a small sum of money sufficient to last the seller of a benefice or broad acres as a pension for the residue of life; others had grants from their kinsmen then *in commendam*, and the protection of some was purchased by actual gifts. In this manner the clergy and monks alienated their property before the general wreck overtook them. Instead of the gross and servile adulation of the Crown as in England, Erastianism north of the Tweed took the form of wholesale bribery of enemies and men in power, and of a selfish temporal aggrandisement of individuals and families; yet in the same year² the Bishops of Dunblane and Dunkeld and Ross were driven out of their palaces, and Dunfermline, Melrose, and Kelso were plundered openly. The Privy Council, in February, 1568, ordered the cathedrals of Elgin and Aberdeen to be unroofed, and the lead sold in Holland to pay the Regent Murray's troops. Whether the soldiers ever received the money admits of doubt. In 1561 the priors of Coldingham and St. Andrew's took as wives the daughters of noble families.³ The same year, on June 11, saw the glorious Cathedral of St. Andrew's wrecked in a single summer's day, although Archbishop Hamilton with one hundred men was prepared to make resistance, and the Earl of Argyle and Lord James Stuart in vain attempted to dissuade the iconoclasts from their purpose, owing to a fiery sermon by Knox, whose suggestion "to destroy the nests, that the ravens do not come back," was anticipated by Henry VIII. and Thacker of Repton. In 1566⁴ the jurisdiction of the primate was abolished; and then, as Dr. Johnson suggests, "every man carried away the stones who imagined he had need of them."

¹ See the list of Catholic and Protestant nobility, bishops, and gentry, c. 1570, in Cotton MS., Calig. c. ii. fo. 135. ² Leslie, 571. ³ Lyndsay, 560; Grierson, 103. ⁴ Conc. Scot., Pref. clxxviii.

It is a melancholy instance of the virulence and blindness of the times to find one in high position, like Grindal,¹ eulogising the "piety" of Lord James Stuart, during whose regency the "Convention of Estates" prohibited under a heavy penalty all exercise of the "Popish religion," including "the mass, as being an accursed abomination, and a diabolical profanation of the Lord's Supper." "An universal reformation of the churches has been determined upon: John Knox has lately returned, amidst the great rejoicing of the people, to his church in Scotland." Yet in the following year we find some meddling English emissaries² return in disgust from Scotland, "not finding things to their minds;" although the harshest measures of repression were employed, as in the imprisonment of the Archbishop of St. Andrew's and the Prior of Whitherne for their conscientious adherence to their faith, and despite the ferocity which hunted the constant confessors, who, being driven from secret meetings in private houses by the danger of the occasion, took refuge in the solitudes of the mountain and the wood, and there continued to practise their ancient worship, undeterred by the fiery threats of their pursuers, uttered in traitorous accents, even in the presence of one at once a woman and a sovereign.³

The evil day for churches was close at hand.⁴ In 1578⁵ cathedral establishments were abolished. Bishop Leslie, writing at this date, speaks of those admirable monasteries, Sweetheart, Dundrennan, Isle of St. Mary and Sandal, as still existing, although the rest had been destroyed sixteen years before, and, as he caustically adds, their annual revenues had not been confiscated by any act of the realm.⁶ In 1581 pilgrimages, such as King James in 1507 made to St. Duthus in Ross,⁷ were forbidden by Act of Parliament, but they lingered on till 1775 in the district of Moray. In 1594 high mass was sung in Elgin Cathedral, still brilliant with mural colour, as a thank-offering for the victory of the Roman Catholic earls over the Protestants of the West. (In 1626 the people of Paisley cast out of their streets a preacher of the "new opinions.") On May 28, 1561, the lords of council, on their way to Stirling, "kest down the Abbey of Dunfermline." And yet in 1580 there were Benedictines watching within barred doors beside the shrines of St. David and St. Margaret. Lord Maxwell openly caused mass to be sung in the collegiate church of Lincluden, on three successive days, at Christmas-tide, 1586. Easter and Christmas, Pasch and

¹ Aug. 29, 1567; *Zur. Lett.*, 197—9; *Remains*, 280.

² *Zur. Lett.*, 295; *Strype's Grind.* 179.

³ *Tyler, Hist. of Scotland*, s.a. 1563, vol. vi. p. 326.—*Conæus de Duplici statu*, 118.

⁴ *Lindsay of Pitcottie, Chron.* 535.

⁵ *Spotswood*, i. 248.

⁶ *Hist. m. g.*

⁷ *Balfour*, i. 229.

Yule were again observed.¹ In 1563 the Archbishop of St. Andrew's took auricular confession in Paisley Abbey Church. The Kennedys, with two hundred followers with jacks, spears, guns, and other weapons, attended mass in the College Church of Maybole on May 19 in that year, and the Protestant Council voted their death.² Kilwinning survived to 1591, and pious knees were bent in the choir of Elgin. Kinloss became a ruin only by the fall of its spire in 1574. The high altar of Aberdeen, a piece of the finest workmanship in all Europe, was demolished with its richly-carved crowns by the Presbyterian minister in 1649, wielding the hatchet of the carpenter, who refused to lay hands upon such a fair work, and striking the first blow. The pavement was shivered by the fall of the first portion of the wainscoting.³

The time-serving⁴ James I., who changed his opinions with English air, professed himself, in 1590, in the General Assembly of Edinburgh, "King of the sincerest kirk in the world," and vilified the "neighbour kirk" of England. "Their service is an evil-said mass in English; they want nothing of the mass but the liftings. I charge you, my good ministers, doctors, elders, nobles, gentlemen, and barons, to stand to your purity, and to exhort your people to do the same; and I, forsooth, as long as I brook my life, shall do the same."

Spotswood has preserved an account of the Constitution of Glasgow, Aberdeen, and Dunkeld, the cathedrals which still survived when Charles I. converted the collegiate church of St. Giles, Edinburgh, into an episcopal see, with rank for the bishop after the Archbishop of Glasgow, and before his brother of Galloway. Then came dark hours for the ancient churches; although few, it should be observed, were actually desecrated, as in other countries, albeit in words St. Mary's, Kirkheugh,⁵ was declared to be a "profane house," in 1561. There were portions of St. David's and Llandaff recently roofless as the naves of Dunblane or Dunkeld; barbarous changes at Aberdeen, St. Giles's, and Glasgow may be paralleled by the atrocities of Wyatt the destructive; the filthy conduct of the town-guard at Kirkwall was exceeded by the abominations of the rebel troopers of the civil wars; and the suppression of religious houses forms a chapter in the history of every church in Western Christendom. In 1628 Father Baillie lamented over the ruins of Aberbrothock, and the profanity of making at Edinburgh "stables in Holyrood House, sheephouses of St. Antony and St. Leonard's Chapels, and tolbooths of St. Gillis, where, instead of paint-

¹ Buke of Univ. Kirk, s.a., 1586.

² Pitcairn's *Crim. Trials*, I. p. ii. p. 427.

³ Traditions and Customs of Cathedrals.

⁴ Calderwood, *Ilist.* 256.

⁵ *Conc. Scot.*, Pref. CCXXIV.

ing and tapestry," the "bare walls and pillars, clad with dust sweepings and cobwebs," beheld traffic and money changing, merchandise and idle gallants; and the truth of his allegations are borne out by the tradition of "St. Giles' walk."¹ The Covenanters in their fury emptied the niches of Melrose of their sumptuous imagery, hurled the monuments of Iona into the sea, and hewed down the roodscreen of Elgin,² and the stately reredos of Aberdeen,³ whose tall steeple Cromwell's Roundheads undermined, and tore down the cathedral of Ross to build a fortress at Inverness. It is shocking to read that the remains of Kinloss, and much of Lincluden, were converted into drystone dykes only within the present century. The ghastly fragments of what was one of the finest ruins left not a hundred years ago are now the sole memorial of Culross, whilst the "spider-looking Old Mortality" was gallantly clearing out the heaps which deformed Elgin. Then whole villages arose out of the spoils of Kelso, Glenluce, Urquhart, Tongland, Melrose, and Inchaffray, until the eloquence of Walter Scott arrested the barbaric hands at such quarries. Crass ignorance has within living memory destroyed the south-west tower of Glasgow, the choir of St. Nicholas, Aberdeen, Trinity College, Edinburgh, and the stone vaulting of St. Salvador's, at St. Andrew's. Now, God be praised, the ancient Church of Scotland, reformed, and quickened⁴ by English consecrations in Westminster Abbey, since the Restoration, after passing through a long course of depression and actual persecution, is the mother of an episcopate⁵ spread over a whole continent, from the Atlantic to the Pacific, and reaching from the old city of Constantine to the oldest empire of the world. One who combined all the grace of charity and literary skill with profound research into the antiquities and national temperament of Scotland, who wrote too little and died too soon, has asked this suggestive question in reference to the changes perceptible of late years, "The portals of churches so long closed being thrown open, who in these days of sudden and marvellous mutation shall say, for what or for whom they wait?"⁶

¹ Quoted in Notes to MacCrie's Life of Knox, 430, 431.

² Dec. 28, 1640.

³ Dec. 16, 1642.

⁴ Henry Wharton in Lamb. MS. 588 i. 72, 85; Perceval's Apost. Succ., App. 200; Juxon's Reg., Dec. 15, 1661, fo. 236, b.; Tanner MS. Bodl. Lib., 282, fo. 32. A list of the Bishops mentioned by Camerarius and Dempster is in Lamb. MS. 585, fo. 363-366.

⁵ Samuel Seabury was consecrated to the see of Connecticut by three bishops of the Scottish Church, on November 14th, 1784.

⁶ Joseph Robertson in Quarterly Review, No. 169.

SCOTTISH ARCHITECTURE.¹

THE influence of England is seen in the remains of St. Andrew's and at Dunfermline, where channelled pillars recall Durham, Norwich, and Lindisfarne. The same men who wrought with hammers and trowels toiled at Hexham and Pluscaldine, at Lanercost and Dryburgh. Paisley recalls the ground-plan of Wenlock. The single north aisle of the nave was common to Cambuskenneth, Brinkburne, Bolton, Kirkham, Ulverscroft, and other northern churches of England. St. Mungo's Well, at Glasgow, may be compared with those at York and Carlisle. The remarkable straight-sided towers of St. Rule and Dunblane are imitations of the steeples of Wearmouth and Billingham, as the round steeples of Abernethy and Brechin are of those of Ireland, but the general absence of a distinct eastern Lady Chapel and broadly-striding crow-stepped buttresses on the south side of Dunfermline are peculiar to Scotland.

EXISTING ARCHITECTURAL EXAMPLES.

<i>Norman</i> .—In the Reign of Malcolm III., Canmore	1057
„ Edgar	1098
„ Alexander I.	1106
„ David the Saint	1124—53

BRECHIN. The Round Tower. [Burton, ii. 188.]

COLDINGHAM. Arch of the nave-aisle.

DALMENY. An oblong with an apse and south doorway.

DUNBLANE. The lower storeys of the tower.

DUNFERMLINE. The nave, 1145—50, with its fine west door of five orders; part of the tower wall is Norman.

DRYBURGH. Portions.

EDINBURGH. St. Margaret's apsidal chapel in the castle (*Castrum Puellarum*, so called from containing a nunnery of maidens of the highest rank).

¹ Muir's *Characteristics of old Scottish Architecture*; Anc. Par. and Coll. Churches; C. Innes, *Scotland in the Middle Ages*, ch. x. 293; *Ecclesiologist*, vi., No. liii., p. 161; Rickman's *Architecture*, Scotland, 282—292.

ELGIN. Under part of the western towers.

HOLYROOD. A single door.

IONA. Portions.

JEDBURGH. The lower part of the tower, and two arches eastward of it.

KELSO. Begun 1128; and ready to receive the tomb of the founder's son in 1152.

KIRKLISTON. The north and south doors; the tower also is ancient.

KIRKWALL. The presbytery, eastern bay of the choir, and western porch. 1138, the use of mural polychrome, as at Bristol and Worcester, with bands of natural colour in stone, is observable.

LEUCHARS. Apsidal chancel, with rich external arcades, in two stages.

MONYMUSK. Portions.

ST. ANDREW'S. The tower of St. Rule and chancel.

TORPICHEN. Apse.

Transitional from Norman to Early English.—In the Reigns of—

Malcolm IV., the Maiden	.	.	.	.	.	.	1153
William I., the Lion	.	.	.	.	.	.	1165—1214

ARBROATH, 1178. The minuteness of the mouldings are observable.

COLDINGHAM.

DRYBURGH, 1150. Chapter-house, refectory, dormitory, kitchen, and St. Modan's chapel.

HOLYROOD, Parts of. Of the date when the canons had been driven out of the castle by the English garrison.

INCHCOLM. Nave, 1123.

JEDBURGH. The nave.

KELSO. Portions.

KIRKWALL. The tower arches.

MELROSE, 1136—46. Portions.

ST. ANDREW'S. East end, 1162, and choir.

STIRLING. The nave.

TYNINGHAME, East Lothian. Apse and choir.

WHITHERNE. West end, with traces of the tower.

Early English, 1180—1285.—In the Reign of William the Lion (latter part of his reign).

„	Alexander II.	1214
„	Alexander III.	1249 85

The germ of tracery will be found in the ingenious adaptation of an arcade to windows. At Elgin earlier forms appear over windows of the succeeding date. In the nave of Glasgow there is no specimen of foliage, but the mouldings are elaborate; in the choir the reverse obtains. The curious poly-gabled star-like turrets of St. Andrew's have a German look. Three flattened gables, as at Ripon, usually cover the central doorway. The doorways have often wide jambs, with two rows of columns on either side, one behind the other. The clerestories of Jedburgh and Dryburgh are continuous, as in the transept of York and the choir of Whitby.

ARBROATH. Ready for the founder's tomb, 1217; consecrated, 1233.

ARDCHATTAN. Portions.

BRECHIN. Late in the style.

CAMBUSKENNETH. Tower (1147?).

COLDINGHAM. Parts.

COWIE, near Stonehaven.

CROSSRAGUEL.

DEIR.

DORNOCH.

DRYBURGH. Choir and transept; Our Lady aisle.

DUNBLANE. The nave.

DUNDEE, St. Mary's. Portions, including the clerestory and arcade of the choir.

DUNDRENNAN.

DUNFERMLINE. Choir, now destroyed; windows in the north aisle.

DUNKELD. Choir.

ELGIN. Late with some transitional portions.

FERNE. Portions.

GLASGOW. Choir and eastern crypt.

HOLYROOD. Nave.

INCHMAHOME, St. Columba's. Vaulted chapter-house.

JEDBURGH. Presbytery.

KILWINNING. Gable, south transept.

KIRKWALL. Portions.

LANARK, St. Kentigern. Six arches of the south nave-arcade, and a door. It belonged to Dryburgh. It had a rood and Lady altars.

LINDORES. }
MANUEL. } Portions.
ORONSAY. }

PAISLEY. Nave, with many peculiar features.

PLUSCARDINE. }
RESTENET. }
SADDELL. } Portions.
ST. ANDREW'S. }
SWEETHEART. }
TAIN. }
WHITHERNE. }

Transitional Early English to Decorated.

ELGIN. Portions.

MELROSE. The violet and nail-head ornament co-exist with the latest forms of the next style; chamfers are extensively used, and the arch-splays are still moulded.

PLUSCARDINE. }
SWEETHEART. } Portions.

Decorated or Flamboyant, 1286, with a leaning to English Decorated until 1370, and to Perpendicular in tracery at Melrose and Stirling, revived.

In the Reign of James I.	. . . . .	1424
" James V.	. . . . .	1513
" Mary	. . . . .	1542

King James I., the author of the "King's Quair," brought home pleasant recollections of his imprisonment in England, shared with Joan Beaufort, whom he had seen walking in the garden under the tower of Windsor Castle; but after the progress of architecture had been stayed through long years, at its revival it bore a slighter resemblance to the stately Decorated style of England than to the flowing flame-like curves of the French Flamboyant. There is often a curious display of uncouth caprice; for instance, as Gilpin observed, at Dunkeld the canopy of the west window is twisted on one side, in order to make room for a circular pattern filled with Flam-

boyant tracery, thus deforming the harmony of the front, the gable, and window arch. So in the base treatment of the southern windows of the transept, the roof of the conventual buildings, with stages of crow-steps being cut into the lower portions of the tracery at Pluscardine, Dryburgh, and Sweetheart. Many of the wider spaces were covered with wooden ceilings, as in the choir of Glasgow and the nave of Dunkeld; whilst the south aisle is groined in the latter, and the Lady Chapel in the former cathedral. Exuberance of carving, with foliage, birds nestling among the branches, and animals, occurs at Glasgow, Roslyn, and Melrose—a sad type of the coming day, when birds lodging in the clefts of the stone would supplant the songs of the choir, when beasts of the field would lie down within a bare enclosure, and desolation reign upon the untrodden threshold. The legend of the Black Rood alludes to the employment of Flemings and Frenchmen; and towards the end of the fifteenth century, John Murdo, of Paris, had the charge of Glasgow and St. Andrew's, Paisley and Melrose, and abbeys in Nithsdale and Galloway, whilst his countryman, Thomas French, designed the transept of Aberdeen.

There is a strong attachment to earlier forms, with retention of the round arch, and to continental features, such as the saddle-back towers of Pluscardine and Sweetheart, the machicolated or corbelled angle-turrets of Kirkwall and Dunblane, and portions of Inchmahome, Linlithgow, Dunfermline, and Cambuskenneth. The capitals, usually octagonal or round, are plain, whilst elaborate niches abound.

The secular cathedrals had no cloisters, and the chapter-houses are in abnormal positions: that of Elgin resembles the arrangement of Lichfield; in all cases, as at Glasgow, it stood on the north side of the church. Brechin, Dunblane, Whitherne, and Inchmahome are not cruciform; and the transept was only partially indicated at Edinburgh, Glasgow, and Elgin. Ornament is only sparingly used, except at Melrose, Elgin, and Roslyn. The east aisle to the transept is found in several Cistercian churches, as Dundrennan, Melrose, Sweetheart; and at Arbroath, Dryburgh, Elgin, Pluscardine, and St. Andrew's. The exterior chapels to the aisles at Elgin, Melrose, and St. Giles are a continental feature, but Elgin may be compared with Chichester, and St. Giles with Manchester. The choirs were aisleless at Dunblane, Dunkeld, Dundrennan, Inchmahome, and New Paisley. Glasgow possesses the only instance of a crypt. The pinnacles were elaborately wrought. The towers were on the north-west of the nave at Brechin and Dunkeld, and in place of a south wing of a

transept at Dunblane. In the latter church, and at Kirkwall, the towers have machicolated or corbelled angle-turrets of a domestic character. Dunfermline, Elgin, and Aberdeen have two western towers; in the latter case crowned with spires. Holyrood and Glasgow were designed with western towers. Crowns adorned Linlithgow and Haddington, 1462 (now destroyed); the Tolbooth, Glasgow, 1628; Aberdeen, 1515, rebuilt 1636; and St. Giles', Edinburgh, but none rivalled their prototype at St. Giles', Newcastle. The towers of Dundee, which were fortified by Admiral Wyndham, on his way "to suppress an abbey or two," as he informed his employers, and of Stirling have a baronial aspect. Double flat-headed doorways occur at Glasgow and Elgin, as in French examples. Spires with bands occur at Aberdeen, Dunfermline, and Glasgow, but their forms are poor. Corbysteps take the place of battlements frequently. At Iona there is a priest's chamber over the aisle, which is an Irish arrangement. The doors of Iona, Melrose, and Dunkeld, and the porches of Paisley and Aberdeen, are distinctive features. The growth of window tracery is most observable: the earliest form is that of lancets, included within semicircular arches; or of foliated lancets under a foliated circle. The other designs are the following: 1. The pear-shaped loop, a circular head of foliations, as at Melrose. 2. A combination of two two-light windows with such tracery under one arch, as in the north transepts of Paisley and Jedburgh, and the west end of Brechin. 3. A head filled with three feathered loops like a spur wheel, as the east window of Iona, and the south transept of Melrose. 4. The net pattern, as in the east belfry window, Iona; the north side, Dunkeld; and the refectory, Dunfermline. 5. The diverging mullion. 6. The spherical triangle, as at Roslyn and Pluscardine. The elliptical Early English window was developed into the Decorated marygold of twelve cusps.¹

ABERDEEN, Grey Friars. St. Machar's.

ARBROATH. The Gate-house.

BALMERINO.

BEAULIEU, 1250.

BRECHIN, THE } Portions.

MAISON DIEU.

CROSSRAGUEL.

DUNDEE, St. Mary's. Part of the choir and west tower. It was founded by the Earl of Huntingdon; destroyed by Edward I.

¹ *Cathedral and the United Kingdom*, 329.

in 1295, and again in 1548 by the English; Montrose burned it in 1645; Monk pillaged it in 1651; and then an accidental fire destroyed it in 1845, except the fine old tower, which is of three storeys. The bells ring at the hours of Angelus thrice daily.¹

DUNBLANE. Upper storeys of the tower and low spirelet.

DUNFERMLINE. North-west tower, and porch, gateway, and refectory, with its reader's pulpit.

DUNKELD. Nave, north-west tower, and chapter-house.

DRYBURGH. Nave; restored in the middle of the fourteenth century.

ELGIN. The chapter-house.

FORTROSE. Portions.

GLASGOW, Cathedral. Nave and chapter-house. Tron Church, the tower.

HOLYROOD. Portions.

INCHCOLM. Central tower and chapter-house.

IONA. Nunnery church.

JEDBURGH. Upper stage of the tower, and part of the north arm of the transept.

LISMORE. }

MELROSE. } Portions.

PAISLEY. }

PERTH, St. John Baptist's. Cruciform, 207 feet long, and mainly decorated, with a central tower, and low shingled spire 155 feet high. It was given by King David to Dunfermline, 1226, and in 1329 Robert Bruce gave hewn stone towards the repairs of the fabric. The choir was rebuilt before 1400. It contained an altar of St. Ninian, founded in the choir, 1401, besides forty-one others. One Norman door remains.

In 1511, an organ, one of the earliest mentioned in Scotland, was in this church, which retains two ancient bells—the curfew with an *Agnus Dei*, and another made at Mechlin. The curious parvise has been destroyed. John of Eltham was killed here before the altar by his royal brother, as a punishment for his inhumanity, in October, 1336. On the memorable day of its sack, “Within the pale of the altar stood a number of the priests in line,

¹ Pennant, ii. 152.

clothed in their gorgeous vestments, as if to overawe the multitude by the splendour with which the altar and its ministers were adorned, but they looked in vain; for the crowd occupied the steps, or pressed irreverently against the balustrades, which they until now were wont to approach with bended knee; while Knox, without permission, entered the pulpit, which stood at the west end of the choir against one of the central pillars which supported the tower."¹ After his inflammatory sermon, a priest having imprudently begun to open the tabernacle for mass, proceeded to cuff the ears of an insolent boy, who exclaimed, "Shall we endure this idolatry before our very eyes?" and then threw a stone at the images on the reredos. The word "blasphemer" and the action infuriated the mob, who in a short time stripped the church to its bare walls.

ROWDIL.

ST. ANDREW'S. The gate-house, and the trigonal apse of the north wing of the transept of the Dominican church.

ST. GILES, EDINBURGH.

ST. MONANCE, FIFE.

STIRLING, Grey Friars. The west tower and choir, with an octagonal apse.

SWEETHEART.

TORPICHEN.

The Collegiate Churches are generally cruciform, or designed to be, with a central or western tower, south-west porch, north-east sacristy, and usually an apse or chevet: sometimes the nave is wanting, and aisles are not common.

ABERDEEN, King's College, 1500.

BIGGAR.

BOTHWELL.

CARNWATH.

CORSTORPHINE, 1430.

CRAIL.

CRICHTON.

DALKEITH has an octagonal apse.

DUNDEE, St. Mary's.

DUNGLAS has several fine monuments.

¹ Stephen, *Hist. of Scotl.*, i. 75; *Lawson's Book of Perth*. Lib. de Perth, with an engraving.

EDINBURGH, Holy Trinity; destroyed.

FOULIS Easter, 1442.

HAMILTON.

LINCLUDEN.

LINLITHGOW, St. Michael's.

MAYBOLE.

RESTALRIG.

ROSLYN. Spanish in style.

ST. ANDREW'S, St. Salvador, 1456. The apse has six sides;
there is a noble gateway tower.

TAIN, St. Duthac's, 1481.

The last Gothic Church was DAIRSIE; built 1621.

Few effigies remain in Scotland. The principal (some being canopied) are those of Douglas, Seton, Cullen, Elgin, Borthwick, Arbroath, Corstorphine, and Dunblane; two effigies at Dunkeld; a fragment of Bishop Leighton's effigy, at Aberdeen, on a tomb of the early part of the fifteenth century; one at Feale; another at Paisley, with a canopy over the head, is said to have been erected to Margery Bruce, mother of Robert II.; that of Bishop Spens, of Aberdeen, who died, 1480, at Roslyn; the tomb of Bishop Kennedy, at St. Andrew's, resembles a round church cut in twain. Douglas Church contains the tomb of good Sir James Douglas, who fell at Tueba, in Andalusia, whilst carrying the heart of the Bruce to the Holy Land, with weepers at its sides; the tomb of Archibald, fifth earl (who died 1438), in ducal robes of Tourainne, under a canopy, with weepers, in the north wall; and in the south the monument of James, seventh earl, and Beatrice Sinclair, with his hands clasping a book, and weepers. A single brass remains at Glasgow.

The use of the Sacrament-house or tabernacle illustrates the divergence of Scottish from English practice, after the War of Independence. Lyndwood mentions as a peculiar use in England that "the Eucharist was suspended in a cup under a canopy above the altar," whereas in Holland and Portugal there was a special place of honour near the altar, in which the Eucharist was reserved under key within the walls, or in a well-guarded situation, so that the priest being the claviger could alone have access to it.¹ We do find, however, in the two preceding centuries, in English cathedrals, a wall-aumbry [cupboard] with hinges for the door, especially adapted for

¹ Prov. III. tit. 26, p. 248.

reservation. Four examples are preserved of the sixteenth century—one at Pluscardine, in the north wall of the choir; a second at Kintore, five feet high, with sculptures of a monstrance, a crucifix, and angels with crossed stoles, and vested in albes, with the legend “Jesu Maria;” the third is at Kinkell, representing adoring angels before the Sacrament, with the legend “Hic est servatum Corpus de Virgine natum, memorare A.D. 1528,” and the initials A. G(alloway), of a prebendary of Aberdeen, whose monument adjoins it, showing him celebrating at an altar with an angel bearing up the Oblation, and the souls of saints beneath.¹ A fourth at Deskford has the text St. John vi. 51, with a recess on each side.²

HISTORICAL AND LEGENDARY.

THE reasons which tradition gives for the foundation of the cathedrals and minsters partake of the picturesque, the marvellous, and historic elements. Thus, KIRKWALL in 1139 was built in fulfilment of a vow made by Earl Regnvald, sister's son to St. Magnus, when he had recovered his martyred uncle's earldom from the son of his murderer. And all Christendom was said to have paid tribute for its completion, owing to the countless oblations which flowed in from all quarters. King David enriched ST. MONANCE because, whilst praying before its altar,³ a piece of an iron barb shot from an arrow, which had pierced him at the battle of Neville's Cross, fell out of its own accord. Lyndsay, Earl of Crawford, founded St. George's altar⁴ at Dundee with a daily mass, as a thank-offering for vanquishing Lord Welles at a tournament in England. King William the Lion founded Arbroath in memory of Becket, whom he had known as a child.⁵ Robert Bruce, whilst attending the consecration of ST. ANDREW'S Cathedral, gave to it, in memory of his crowning victory at Bannockburn, one hundred marks⁶ from his own coffers as an oblation; and in a similar spirit assigned five pounds⁷ out of the dues of Aberdeen to furnish bread and wine and wax to the altar of KIRKWALL; for did not St. Magnus, clad as a knight in shining armour, tell of the triumph to the people there, and then pass over Pentland Firth? KINLOSS was founded by King David in 1141, who was attracted to the spot by the springing up of wondrous flowers along the fields, in memory

¹ *Gent. Mag.* N.S. xiv. 311.

² *Cordimer's Views.*

³ *Extracta*, 180.

⁴ *Ibid.* 293.

⁵ *Ibid.* 227.

⁶ *Fordun*, x. c. xxxvii.; *Balfour*, i. 96.

⁷ *Boece*, xiv. ch. 11.

of his finding beneath a bridge the body of the murdered Saint Duffus, which had caused an eclipse of the pleasant sunshine.¹ LINDORES was built by David, Earl of Huntingdon, the crusader, in gratitude for his preservation at sea in a ship left without rudder or tackle, when the king, his brother, was mourning him as dead, after the taking of Acre. James, ninth Earl of Douglas, died a monk within its walls. Earl David also changed the name of the place where he landed to Dundee, as though "God's gift."

Joannes Ferrerius Pedemontanus² tells the legend of KINLOSS ABBEY thus: King David, about the year 1150 (he says), was belated in a dense wood, and being unable to extricate himself betook himself to his devotions, when in answer to his prayers a beautiful white dove appeared, and flying before him led the way to an opening where he found two shepherds watching beside their flocks, who gave him food and drink. Falling asleep he had a dream, in which St. Mary came to him and bade him build a church on that spot whereon he slept in her honour. Starting up, the pious king drew out upon the green sward the foundations of a new minster with the point of his sword; and on his return to Duffus Castle summoned craftsmen of all kinds, and for some time superintended the buildings as they quickly rose in obedience to his pressing commands.

The see of Murthlac was founded by King Malcolm II. in 1010, to commemorate a victory over the Danes at that place, which is thirty-six miles distant from the later see of Aberdeen; after a signal reverse in the preceding year, he had collected his forces for a final effort to expel the invaders from Moray. The fortunes of the day were against him; three of his bravest thanes had fallen, and the army, panic-stricken, bore the king out of the fray, retreating until suddenly a narrow passage by the side of St. Molach's chapel arrested the pursuit by the Danes, and Malcolm, catching sight of the holy walls, took heart, poured forth his prayers to heaven, reanimated his troops, and made a final charge, in which he slew the Danish general, and the Scotch won a hard victory, which was followed by the evacuation of the country by its oppressors.³ It is more probable that Malcolm III. was the real founder of the see.

When John Baliol died in 1269, Devorgilla, his wife, had his dear heart embalmed and shrined in a coffer of ivory, "enamelled and bound with silver bright,"⁴ which was placed before her daily in her hall, as her sweet though silent companion. At her death she desired the relic to be laid upon her

¹ Bishop Forbes' *Kalendar*, 327.

² *Trans. Scot. Antiq.* iv. 400.

³ E. W. Robertson's *Scotland*, i. 99.

⁴ Wyntoun, viii. c. 8.

heart when sleeping in the new abbey which she had founded, and hence it received the touching name of Sweet Heart.

Inchcolm was founded by King Alexander,¹ in consequence of a vow made in peril of the sea, when driven by stress of weather on that desolate island, and being entertained by a poor hermit who subsisted on shell-fish and milk.

King Alexander built the abbey of the Holy Cross² at PEEBLES for Trinitarian friars, because a monk of Melrose was warned in a dream to find the place of the true rood in a case near that town, and succeeded in discovering it close to some relics wrapped in silk. It became in time a great station for pilgrimages.

The name of HOLYROOD ABBEY is said to have been derived from a miraculous rood taken on the site by King David—although unhorsed by the stag's rush—from between the antlers of a wild hart in a forest, upon Holy Cross day. It was afterwards removed to Durham, having been taken in the famous battle of Neville's Cross.³ "The next night after the cross so bechanced unto him, the king was charged and warned in his sleep by a vision to build an abbey in the same place, which he most diligently observing did send for workmen into France and Flanders, who at their coming were retained and did build and erect the abbey accordingly." King David Bruce, in spite of St. Cuthbert's warning in a dream, presuming on the virtue of this silver rood, which was blackened with the smoke of innumerable tapers, lighted during two centuries by devotees before it, lost the day on the Red Hills; and as a trophy of victory the Black Rood of Scotland was set up in the minster of Durham, in the south alley of the choir, against a pillar close by the shrine of St. Cuthbert.⁴ A portion of a black rood was returned to Scotland. It was a different relic from the former, which had been brought by the hands of Margaret to Scotland, and was held up before the eyes of David when dying.⁵

Bellenden thus tells the legend; but I have taken the liberty of simplifying his rugged dialect:—

"In the fourth year of his reign this noble prince came to visit the Maiden Castle of Edinburgh. At this time all the bounds of Scotland were full of woods, lesoures [leasowes], and meadows; for the country was more given to store of beasts than any production of corn. And about this Castle was one great forest full of harts, hinds, toddees [foxes], and such like

¹ *Extr.* 96. ² *Bower*, *sim.* ch. 16; *Leslie*, 13. ³ *Ang. Sac.* i. 648; *Rites of Durh.* 21, 16.

⁴ *Chron. de Lanercost*, 261.

⁵ *Elfred of Kieveaux*, *Vit. S. Dav. Ed. Migne*, 717.

manner of beasts. Now was the Rood Day coming, called the Exaltation of the Cross; and because the same was an high solemn day, the King past to his contemplation. After that the Masses were done with most solemnity and reverence, compeared before him many young and insolent barons of Scotland, right desirous to have some pleasure and solace by chase of hounds in the said forest. At this time was with the King a man of singular and devout life named Alkinne, a canon after the order of Saint Augustine, who was long time confessor before to King David in England, the time that he was Earl of Huntingdon and Northumberland. This religious man dissuaded the King by many reasons to pass to these hunts, and alleged the day so solemnful by reverence of the Holy Cross, that he should give him rather for that day to contemplation than any other exercise. Nathless his dissuasions little availed, for the King was finally so provoked by inopportune solicitation of his barons, that he past, notwithstanding the solemnity of this day, to his hunts. At last, when he was coming through the vale that lies to the great east from the said Castle, where now lies the Canongate, the staill [hunt] past through the wood with such noise and din of rachis [dogs] and bugles, that all the beasts were raised from their dens. Now was the King coming to the foot of the crags, and all his nobles scattered here and there from him at their game and solace, when suddenly appeared to his sight the fairest hart that ever was seen before by living creature. The noise and din of this hart, running (as appeared) with awful and broad tyndes [antlers], made the King's horse so affrighted that no reins might hold him, but ran perforce over mire and mosses away with the King. Nathless the hart followed so fast that he down with both the King and his horse to the ground. Then the King cast back his hands betwixt the tyndes of this hart, to have saved him from the stroke thereof, and the Holy Cross stayed incontinent in his hands. The hart fled away with great violence, and vanished in the same place where now springs the Rood well. The people right affrightedly returned to him out of all parts of the wood to comfort him after his trouble, and fell on knees devoutly adoring the Holy Cross. For it was not common, but some heavenly providence as well appears. For there is no man can show of what matter it is of, metal or tree [wood]. Soon after the King returned to his castle. And in the night following he was admonished by a vision in his sleep to build an Abbey of Canons Regular in the same place where he got the Cross. As soon as he was awakened he showed his vision to Alkinne, his confessor; and he nothing suspended his good mind, but

rather inflamed him with most fervent devotion thereto. The King incontinent sent his truest servants into France and Flanders, and brought right crafty masons to build this Abbey, since dedicated in the honour of this Holy Cross. This cross remained continually in the said Abbey to the time of King David Bruce, who was unhappily taken with it at Durham, where it is held yet in great veneration."¹

Such shrines as in England made the fortune of cathedrals and minsters were few in Scotland—although we hear from Balfour of kings going barefoot to St. Duthus,² Ross, in 1507, or to St. Ninian's, in Galloway, on foot, or embarking at Pittenweem in 1454 to go across sea to St. John's d'Amiens. To the former sanctuary, at Tain, Elizabeth, the wife of Bruce, and her daughter Margery fled for shelter in 1306; but the Earl of Ross violated it and gave them up to the English.³ In order to stanch the feud between the Scotts and Kerrs, a bond was executed binding the heads of each clan to perform the four principal pilgrimages of Scotland, to Paisley, Melrose, Scone, and Dundee, to pray for the souls of those who had fallen in the quarrel.⁴ The chief shrines were those of SS. MARGARET and DAVID at DUNFERMLINE; the church founded, as Turgot tells us, by the queen, in the place where her nuptials had been celebrated. Her relics had been carried thither to their resting-place from Edinburgh Castle through a secret postern in the midst of her enemies, being veiled by a miraculous cloud.⁵ On June 18, 1250,⁶ they were removed from a stone tomb under the rood-loft, and placed by the hands of bishops and abbots reverently within a coffin of fir adorned with gold and precious gems, in the presence of King Alexander III.⁷ The grave when opened poured forth such sweet perfumes that the far sanctuary seemed to breathe of odorous spices and the flowers of spring. It was necessary, in order to place the shrine above the high altar, to pass beside the tomb of King Malcolm, who was buried under a canopy⁸ at the opposite or north side of the nave; but there the arms of the bearers grew faint and weary under the weight of their burden, which momentarily became more heavy, until they were compelled to set it on the ground before the chancel door; then in the midst of adjuration and great orison a voice was heard bidding them take up the coffin of the husband, and as their graves had been near heretofore, now to lay it side by side with the reliquary of his wife;

¹ Chron. B. xii. c. xvi.

² Lyndsay, 344; Keith, 558.

³ Hailes, ii. 11.

⁴ Notes to "Lay of Last Minstrel," n. 6. Chambers I. 27.

⁵ Extracts, 63.

⁶ June 17, 1252; Extr. 101.

⁷ Fordun, x. c. 3.

⁸ Wyntoun Cronyk, 3, vii. c. 10.

and this was done whilst the organs and the choir sang together in harmony. Philip II. of Spain removed both bodies to the Escorial.

The shrine was afterwards conveyed to Edinburgh Castle, and accompanied the last abbot in all his obscure wanderings. Finally it was placed in the treasury of Douay, and disappeared in the sack of the college in the French Revolution; but the name of the Queen's Ferry still marks the place where the crowds of pilgrims once embarked to visit it.

Before the battle of Largs (Oct. 3, 1263), a poor crippled soldier,¹ who eventually recovered the use of his limbs, Sir John Wemys, beheld in a vision, coming forth from the north door, a queen with stately step, in the full bloom of matronly beauty, a crown upon her head and royal robes about her, who led by the right hand a lordly knight clad in glittering armour, girt with a sword, and wearing a helmet which had a circlet of gold. Behind them slowly followed, one by one, three noble figures, blithe and ready, sheathed in bright coats of mail; for the saintly protectress of Scotland, attended by King Malcolm, her departed husband, and their royal sons had risen from their graves to do battle for her beloved land, and on the fatal day swept the Norse galleys from their anchors and hurled them on the rocks.

In other countries, St. George of England bearing his red cross, and St. James with a surcoat studded with the shells of Compostella, have been seen riding on the battle-fields of Spain against the Moors. So King Sweyn, when on his march against Bury, was arrested at the gates of Gainsborough by the apparition of St. Edmund, arrayed in bright harness and levelling a spear which pierced him through and through: on one occasion he was seen to leave his shrine in coat of mail, and return with his sword red with the blood of his enemies. St. Cuthbert veiled his patrimony with a mist so dense that the Norman invaders could not cross the Tees. Two angels, disguised in uncouth habits, asked a night's lodging² of the Abbot of Glastonbury, telling him, as no human visitors durst tell, that they were servants of God, sent to help the Scots at Bannockburn. In the morning, when the convent rose to matins, their guests had vanished, leaving their beds untouched. St. Columba fought as effectually as English patrons for his church at INCH-COLM, when he raised such a tempest in the Firth of Forth that the invaders became hopelessly sea-sick, and ever after remembered with horror the dreaded name of "St. Quhalme." He sunk an English ship which was carrying the beautiful carved wood-work like lace from the choir of Dollar "as a precious jewel, with the crew singing and playing on musical instruments

¹ Fordun, x. c. xv.

² Boece, xiv. c. 11.

for joy of their prize."¹ When his image and those of his church were carried away, he would have wrecked the pirates unless they had implored his pardon at Inchkeithen,² and made an abundant recompense in silver and gold. He also turned back a furious fire from his church.³

Before the shrine of St. Mungo, at Glasgow, Edward I. kneeled and made offerings, and Robert Bruce did penance and received absolution after his murder of the Red Comyn. It stood near his tomb, still preserved in that glorious crypt, which also contains the holy well of St. Kentigern, like that of St. Peter shown in the undercroft of York. The arms of the see preserve the tradition of one of his miracles: a salmon bearing a ring in its mouth. A certain queen of Cadzow, a second Guinevere, had given to her Sir Lancelet a signet which had been a present from her husband. The king with the knight was on a hunting expedition, when as his companion slept he saw on his finger the well-known ring, which he drew off and cast into the Clyde; on his return he demanded it from his wife. In her despair she promised to do any penance if the saint would save her from shame.⁴ He complied, and directed a fisherman to bring the first fish of his next draught; the net brought up a salmon, and the salmon of course had swallowed the ring.

St. Giles, EDINBURGH, contained the SHRINE OF ST. ELOI; and WHITHERNE, the St. David's of Scotland, held the SHRINE OF ST. NINIAN, long an object of the deepest reverence to its kings. The canopy of the former shrine was supported upon brazen pillars, which were melted down in dark times to make cannon; and the vestments called ST. ELOI'S robes were preserved at St. Mary Magdalen's, in Cowgate;⁵ before it burned a silver lamp, which was rescued from the sack of Jerusalem,⁶ shedding a soft light upon the altar, before which the crusaders who had followed Alan, lord steward of Scotland, dedicated the Blue Blanket or Banner of the Holy Ghost. The beautiful crown of St. Giles was illuminated on festival eves with coloured lamps—tracery and arch, and every graceful outline, standing out dyed with prismatic hues.

The Regent's Aisle formed the Paul's Walk of Edinburgh; in it Sempill's idler says:—

"He dined with saints and noblemen;
Even sweet St. Giles and Earl of Murray;"

alluding to a famous image of St. Giles⁷ which was first drowned in the

¹ Extr. 170.

² Ibid. 167.

³ Ibid. 195.

⁴ Vita S. Kentigerni, c. xxxxi.; Brev. Aberd. Pars Hiem. lxviii.

⁵ Hay, in Gough's Brit. Top. ii. 607.

⁶ Wilson, Eccl. Mem. i. 167.

⁷ Knox, Hist. of Reform. 150; Balfour, i. 310.

North Loch (childishly) as an encourager of idolatry, and afterwards burned as a heretic in September, 1558, after a brutal and dastardly assault on "the priests of Baal;" it had been the custom to carry it in procession "upon a fertor, to which it was bound by iron bands, and attended by tapers and trumpeters, banners and bagpipes—'talbrone, trumpet, schalme, and clarioun.'" ¹ A famous image of St. Mary, formerly at Aberdeen, is now preserved in Brussels.

Holy wells occur, such as that famous one near Edinburgh, which cured diseases of the skin, from the healing qualities imparted to it by a drop of oil let fall into it from a broken cruse in which angels were carrying St. Catharine's oil from Mount Sinai to St. Margaret.² Holy wells of St. Fillan, abbot of Pittenweem, are common in Perthshire. This hermit saint had a miraculous left hand of glory, which shed from the fingers a splendour that lighted his task of translating the Holy Scriptures.³ Robert the Bruce possessed this luminous arm,⁴ and had it carried in a silver shrine at the head of his army. Before the battle of Bannockburn, the chaplain, fearing lest it should fall into English hands, placed the marvel-working relic in a place of safety; but whilst Robert knelt before the empty casket, the door suddenly opened and shut, for the saint himself had replaced his arm as a sign of coming victory. In gratitude King Robert built ST. FILLAN'S PRIORY at KILLIN, on Loch Tay.

Maurice, Abbot of INCHAFFRAY, celebrated mass⁵ on a hill in sight of the Scottish army, before the battle of Bannockburn, and then passed along the front of the line barefooted, and lifting up a crucifix before their eyes adjured the troops in burning words to fight for their rights and liberty. The whole army knelt down, and the priests administered the blessed Eucharist to them. "They yield!" cried the English king, mistaking the pious action; "see, they ask mercy." "Sire," said Ingelram de Umfraville, "they do, but it is not ours. On yonder field they will conquer or die."

Sometimes Saints gave warnings. Thus St. John was

"The messenger from heaven,
That warned in LITHGOW Scotland's King"⁶

against the English war. Sad and dolorous, James, seated at a desk, was making his devotions to God, when through the open doors came a man

¹ Bishop Forbes' *Kalendar*, &c., 351. ² Leslie, 16. ³ Leslie, B. vii. ⁴ Boece, xiv. c. 11.

⁵ *Annals of Scotland*, ii. 47; Boece, xiv. c. 11; Hailes, ii. 60; Leslie, 144.

⁶ *Marmion*, c. vi. *Introd.*; Lindsay of Pittscottie, 265.

advanced in years, wrapped in a blue gown girdled with a linen belt, his reddish-yellow hair the only covering of his head, having long buskins on his feet, and holding a great pike in his hand. He demanded of the lords and knights where the king was, and approaching him said, "Sir King, my mother hath sent me to you, desiring you not to pass at this time where thou art purposed, for if thou dost thou wilt not fare well in thy journey, nor none that passeth with thee." The monarch disobeyed the voice of the apparition, and fell at Flodden.

We must allow old Pitscottie to tell the wondrous tale in full.

"The king came to Lithgow, where he happened to be for the time at the council, very sad and dolorous, making his devotions to God to send him good chance and fortune in his voyage. In the meantime there came a man, clad in a blue gown, in at the kirk-door, and belted about him in a roll of linen-cloth; a pair of brotikins on his feet to the great of his legs, with all other hose and clothes conform thereto, but he had nothing on his head but syde (long) red-yellow hair behind, and on his haffits (cheek-blades), which wan down to his shoulders; but his forehead was bald and bare. He seemed to be a man of two-and-fifty years, with a great pikestaff in his hand, and came first forward among the lords, crying and speiring for the king, saying he desired to speak with him. While at the last he came where the king was sitting in the desk at his prayers; but when he saw the king he made him little reverence or salutation, but leaned down groffling (gruffly) on the desk before him, and said to him in the manner as after follows: 'Sir King, my mother hath sent me to you, desiring you not to pass at this time where thou art purposed; for if thou does, thou wilt not fare well in thy journey, nor none that passeth with thee. Farther, she bade thee mell with no woman, nor use their counsel, nor let them touch thy body, nor thou theirs; for if thou do it, thou wilt be confounded and brought to shame.' When this man had spoken these words unto the King's grace the even-song was near done, and the King paused on their words, studying to give him an answer; but in the meantime, before the king's eyes and in the presence of all the lords that were about him for the time, this man vanished away, and could noways be seen nor comprehended, but vanished away as he had been a blink of the sun, or a whip of the whirlwind, and could no more be seen. I heard say, Sir David Lindesay, Lyon Herald, and John Inglis, the Marshal, who were at that time young men, and special servants to the king's grace, were standing presently beside the king, who thought to have laid hands on this man, that they might have

speired further tidings of him ; but all for nought : they could not touch him, for he vanished away betwixt them, and was no more seen."

At Jedburgh,¹ on Oct. 14, 1285, whilst all was joy and high merriment, the music of all kinds sounding high, and the mimic war-dancers making a pleasant show, an unbidden guest, whether a living man or bodiless spirit none could say, glided into the midst, following the procession and pageant as it passed down between the two rows of banquetters who sat at the feast. The bridal joy of Alexander III. and the fair Joleta was marred, for all the company went forth one by one, foreseeing that the vision boded sorrow, which came to pass when the king shortly after died, by his horse stumbling on the sand between Kinghorn and Burntisland, and throwing him violently down.

Many a legend was told of the miracles of Waldeve of Melrose, and of his contest with the arch-fiend. One evening, after compline, the abbot was kneeling before the altar in prayer, and the evil one played all kinds of fantastic tricks—transformed into many strange shapes, and then appeared as a warrior of gigantic form and terrific aspect, armed at point in suit of dusky armour, wielding a huge spear, and breathing a cloud of fire. In vain Waldeve made the holy sign ; closer and closer drew the frightful apparition when he suddenly took the pix from the altar, and, confronting his enemy, bade him fly from the face of Him whose body he carried ; "Wait for Him if thou darest!" At this adjuration the foul fiend in terror fled away, and vanished in a cloud of dense vapour.

St. Oran, who was buried at ICOLMKILL, consented to be interred alive in order to propitiate certain demons of the soil who obstructed the building of the chapel. Three days went by, and Columba ordered the grave to be opened, when a horrid voice, as of a mocking spirit, uttered such words of daring blasphemy that the saint ordered the earth to be cast back again with the utmost haste. St. Oran's regard of celibacy was observed by an absolute prohibition of any women praying near his burial-place.

Bells always play a prominent part in mediæval folk lore. The famous peal which in 1183 was suffered to ring in time of interdict at Dryburgh, and tolled for Sir Richard de Coldinghame on the eve of St. John, is said to have caused the burning of the monastery, which Canon Patrick made the subject of a poem. Edward and the English army, after the battle of Bannockburn, had left the abbey quite unscathed, when suddenly on their ears burst the sound of joyful peals, like a song of patriotic triumph over

¹ Fordun, x. c. xl. ; Heywood's *Hierarchie*, B. viii. ; Boethius.

their discomfiture, and they turned back to avenge the impudent insult, and burn it out in fire. The abbey was haunted by a banshee, the White Lady of Avenal.

The bells of ABERDEEN, ELGIN, and ST. ANDREW'S sank in sight of land the ships which were conveying them, along with the lead of the roofs, to Holland; and when the spoilers were conveying the great bell of CAMBUS-KENNETH across the ferry of the Forth, without saying an orison in the little wayside Norman chapel, suddenly a dark figure stepped into the boat, which at once sank and left the fatal metal deeply imbedded in the soil below the river. On the seal of Glasgow the old custom of hanging bells upon trees is commemorated.

At the high altar of the Grey Friars' Church at DUMFRIES, Bruce, drawing his dagger, stabbed Sir John (the Red) Comyn,¹ after high and insulting language on both sides; he rushed to the church door, where two barons met him with the question, "What tidings?" "Bad tidings," replied Bruce; "I doubt I have slain Comyn." "Doubtest thou?" said, fiercely, Kirkpatrick of Closeburn, "I make sicker" (sure); and with these cruel words he burst into the church and slew the wounded man.

Archbishop Bethune, who wore armour of "plaited jack"² under his robes, fled for sanctuary to the Black Friars' Church, in Edinburgh, in 1535, during a feud between the Earls of Arran and Angus; he was taken from behind the altar with his rochet rent in the struggle, and only escaped with his life through the interposition of Bishop Douglas.

At Dunkeld, Bishop Lauder,³ c. 1470, while celebrating High Mass on Whitsunday, was compelled to find shelter among the rafters of the choir roof from the arrows and swords of the clan Donnquhy, led by an Athol chieftain. The Chapter was constantly exposed to the raids of the Highland lairds, who carried off their cattle and despoiled the treasury. When Gawain Douglas came to take possession of the throne, he was received with a shower of shot from the wall pieces planted by the Earl of Athol upon the cathedral tower, and only obtained access to the church by the help of the retainers of his own mighty clan, summoned from Fife and Angus. The troops of Claverhouse fought with the Cameronians round the cathedral; the town was fortified, and the inhabitants took refuge in the choir.⁴ In the Black Friars' Church at Perth, Bishop Trail, first at the door, and then at the altar, absolved Alexander Stewart⁵ in the presence of his father King

¹ Hailes, i. 355.

² Keith, 256; Lyndsay, 288.

³ Traditions and Customs of Cathedrals, 131.

⁴ Perthshire, 976.

⁵ Reg. Morav. 382.



Robert II. and the chief nobility, this fierce Earl of Buchan having been solemnly excommunicated because on St. Botolph's day, 1390, he had burned the Cathedral of Elgin, St. Giles' Church, the Maison Dieu, and eighteen manse of the canons and chaplains, with all the capitular buildings—an act for which, coupled with other monstrous impieties, he has been branded as the Wolf of Badenoch.¹

The cathedral was pathetically described by its bishop after this atrocious profanation, when a second calamity befel it. On July 3, 1392, Alexander, son of the Lord of the Isles, with his captains, entered the canonry or close,² and spoiled it of its goods, whilst a great part of the city was burned down. However, on October 6, from fear of excommunication, he returned, with a large army, to express his sincere penitence for invading the sanctuary, and the bishop absolved him both before the doors and high altar; then each offender offered a great torch with a piece of gold, and Alexander erected a cross with a bell at the entrance of the precinct facing the city.

The penance³ of the Wolf of Badenoch at the Black Friars' door of Perth was lost on the eighty gentlemen of the name of Innes who, on May 2, 1555, like his "wild wicked Highlandmen," as Wyntoun called them, invaded the cathedral, and, during vespers and before the Sacrament, endeavoured to slay the prior of Pluscardine and some of the Dunbars. The latter shortly after made violent reprisals on their assailants on the same holy ground.

In October, 1336, John de Eltham was rebuked by his royal brother before St. John's altar for wasting Scotland and burning Lesmahago church, and the poor creatures who had fled to it for succour; and when he insolently answered, was silenced for ever by a shrewd sword thrust.⁴ In 1356, on Good Friday, at "Prone de Pane, a famous monastery,"⁵ all the monks and clergy came barefooted, with cross and relics, and kneeling down besought an English prince to spare their minster and town for the sake of Him who died on the cross that awful day. He refused, and cried, "Want de Baner" (Forward); and on Monday, his army, wan and faint, stole away to the muttered cry of "Rier de Baner." Edward I. made the monasteries of St. Andrew's, Lundores, Arbroath, Dunfermline, Balmerino, and Cupar Angus rebuild the town and four towers of Perth.⁶

Bishops could be spoilers⁷ as well as soldiers, for at Dunfermline Bishop

¹ Sir T. D. Lauder's Wolfe, ii. 283.

² Traditions and Customs of Cathedrals.

³ Ibid. 170.

⁴ Reg. Morav. 383—4.

⁵ Fordun, lib. xiii. c. 38.

⁶ Extr. 186.

⁷ Fordun, vi. c. xlii.

Malvoisin despoiled the monks of Kinglassey and Hales, because he supposed they had given him but a scanty supply of wine at collation in his chamber there; whereas his own servants, measuring his allowance by their own theories, had quietly taken tithe of the evening bevers. Abbots also held a high hand. When a Lord of Dundas interfered with the Abbot of Dunfermline's landing-place on the Firth of Forth, he could only get absolution by a promise of amendment made before the abbot and his council, sitting on the rocks in dispute. At the Reformation,¹ the abbot wished to sell² his privileges in the Queen's Ferry, the great passage across the Forth, and commissioned his agent to sell it in shares, each entitling a purchaser to one-sixteenth of the whole right. The shares were sold as long as there were people to buy; but there is evidence to show that the unscrupulous man sold eighteen one-sixteenth shares of the Queen's Ferry passage.

Bishops, like cathedrals, frequently had but stormy lives, and made violent endings. Thus St. Magnus died a martyr,³ Honyman of Orkney was shot with a poisoned bullet; John Lyndsay of Glasgow fell mortally wounded in a sea fight with the English fleet; Wymund of the Isles died an exile, with the horrible addition of blindness, having had his eyes put out; Lawrence, was drowned on his voyage from Norway to be enthroned; George Hepburn, slain on Flodden Field, both of the same see; Patrick Graham of St. Andrew's, the brave-hearted, wise-headed reformer, died a prisoner in Lochleven Castle (1478). Stewart, the youthful Archbishop of St. Andrew's, praised in the prose of Erasmus and the verse of Ariosto, fell by his father's side at Flodden (1513). John Hamilton was hung on a tree by the Regent Murray; Cardinal Beaton, the Wolsey of Scotland, murdered in his own palace; and Archbishop Sharpe, on Magus Moor (1679). John and Adam (1232), successively bishops of Caithness, were cruelly done to death by the earls, one having his eyes⁴ and tongue torn out by the roots, and the other stoned and burned. Cameron of Glasgow was summoned in his sleep, as popular belief went, on "Yule Even," by "a thundering voice out from heaven, twice crying, and each time more urgently summoning him to the extreme judgment," until he died of the alarm, and lay with distorted features a dreadful spectacle to all beholders.⁵

The Glasgow folks compared the building of "the Pride of Lanarkshire"

¹ Registr. 262.

² Beauties of Scott, i. 438.

³ E. W. Robertson's Scotland, i. 301.

⁴ Bishop Forbes' Kalendar, 454.

⁵ Lyndsay, 70; Comp. the Story of Knox's ending in Strype; Parker, ii. 148.

to Penelope's web, saying that, like it, St. Mungo's work would never be finished. King James IV. had a stall in the choir and a seat in the chapter. When Edward I. gave oaks from Ettrick to build the spire, the ungrateful prelate who begged them converted the timber into mangonals and catapults against Kirkintilloch Castle. In the sacristy the robes of Bruce were fashioned for his coronation, and the banner of Scotland taken down, to float above his head at Scone. In the chapter-house and crypt assembled the early convocations of the university. The south wing of the transept is called the Dripping Aisle, from a continuous dripping of water off the roof, caused by the porous nature of the stone and capillary attraction. In 1650 Cromwell was compelled to sit silent during a sermon of Zachary Boyd, so insulting, that, but for Oliver's significant frown, the rash preacher would have been a head shorter under the swords of the arch-rebel's captains. Twice has the church been preserved from destruction: in August, 1560, when the judicious Lord Provost dissuaded a mob from razing it to the ground by the happily-timed suggestion that it would be premature before a new kirk had been provided; and again in 1579, when Andrew Melville, principal of the university, having prevailed on the magistrates for its demolition, the incorporated trades, disgusted at his intolerant bigotry, assembled by beat of drum, and the craftsmen and their deacons repulsed the sacrilegious fanatics with such vigour as to terrify the magistrates, and induce them to forbear. In 1560 Archbishop Beaton carried away to France all the splendid altar-plate, the rich contents of the treasury, the vestments, and the records, and so preserved them from certain sacrilege.¹

The old chroniclers give a picturesque account of the solemnities with which King Alexander endowed the see of St. Andrew's with the "Boar's Chace" lands, long the haunt of a monstrous wild boar, the terror of huntsmen, and at length killed by the united efforts of the whole country side. The King led up to the high altar of St. Rule his Arab barb, caparisoned with "mantle of velvet and armoury of Turkey," which he offered along with his silver shield, saddle, and lance, the latter being afterwards made the shaft of the processional cross, in striking contrast with the simpler and more economical form of conveyance of domains with a turf by a king in later times. The boar's tusks, in 1520, measuring sixteen inches long and four in breadth, Boethius² saw attached with small silver chains "to the altar," or rather the stalls,³ "*ad sellas D. Andree.*" The burning of St. Andrew's Cathedral, in

¹ MacUre's Glasgow, 30.

² xii. 263. Comp. Wyntoun and Fordun.

³ Traditions and Customs of Cathedrals.

1318, Boethius refers to a jackdaw carrying a piece of lighted wood to its nest in the eaves. Lightning was the true cause; the ill-fated bird is connected, as will appear hereafter, with Kynloss Abbey. The great western portal, from its rich ornamentation, was called the Golden Porch; just as the north entrance of Westminster Abbey received the name of Solomon's Porch, or the Beautiful Gate. The roofs were covered with copper, and reflected the sun's rays with such brilliancy that the gleam was visible by seamen at a great distance across the German Ocean. Alexander II.¹ gave St. Andrew's the privilege of a mint. At its altar Mary of Guise was married to James V. in 1537.

Scone is associated with the Stone of Fate,² that stony pillow on which, when dying, the head of St. Columba rested, as it had done through his life in the Abbey of Iona, and whereon, close by the cemetery cross, which rose upon the east side of the "Mount of Belief," the Scottish kings were crowned until Edward I. carried it away to Westminster to form the celebrant's seat at mass. His death alone prevented the destruction of Scone, for which a papal bull would have given him authority. James VI., on July 29, 1567, and Queen Mary, on August 20, 1543, were crowned at Stirling; James II. at Holyrood, 1436;³ James III. at Kelso in 1460.⁴ Scone was the place of coronation of Edward Baliol, James I., and Robert Bruce.⁵

An amusing story is told of Robert Logy, a canon. He in 1390, on the Vigil of the Assumption, before the coronation of Robert III., found all the crops of the monastery trodden down under the feet of the crowds who came to see the spectacle, and went to the audience chamber to complain, but was roughly repulsed at the doors. Early in the morning, when the king was about to depart, he collected all the hinds, labourers, women on the domain, and grooms, each having a brass bason and a knocker, with a tall fellow in front carrying a sheaf. The whole mob raised a fearful noise which awoke the king, who hurriedly dismissed the crowd of peasants, and summoned the guilty canon to his presence. "What means this insolence?" he inquired. "Sire," meekly replied the canon with a cheerful face, "we always give as wages at harvest time some 30 or 50 pounds, and now I have to thank you, my lord O king, that we have reaped and garnered by means of these hands outside, and we need not spend a shilling; and I am here to thank you for your great bounty." The courtiers were furious, but the king paid the money.⁶

¹ Lyon, i. 273.

² Rishanger, 162; Walsingham, i. 60; Chron. of Lanerc. 201; Robertson, in Stanley's Westminster Abbey.

³ Lyndsay, 421, 573; Leslie, 289.

⁴ Ibid. 311.

⁵ Ibid. 241, 252, 273.

⁶ Extr. 203.

In 1306, on Palm Sunday, the garrison of Lord Clifford in Douglas Castle, or Castle Dangerous, marched out to the neighbouring church of St. Bride, leaving the castle undefended. Some of James Douglas's followers, with concealed arms, entered the church along with them, and in a moment when they least suspected, the English heard the cry of Douglas, and found themselves attacked both from without and within. After a stout resistance and much bloodshed, the church was won and many prisoners taken, whom he cast dead and yet warm upon piles of malt and corn saturated with wine, and thus burned down the hall of his fathers.¹

Beckford said that "his heart delighted in a legendary tale after the monastic sort," and there are few persons who have not a tinge of antiquarianism. But over and above the ancient stories, the genius of Scott has re-peopled the old buildings with personages who seem to live and breathe in his pages, and have become our familiar acquaintance.

We have no description of the house over which the abbot of *Trotkosey* presided; but what a charming picture is given of the ideal *St. Ruth*! Entering "through a breach in a low, ancient, and ruinous wall," before us, near the tumultuous brook issuing from a clear blue lake in a level green meadow, are the ruins, in a wild and sequestered spot. "The eastern window of the church, remaining entire with all its ornaments and tracery work, and the sides upheld by flying buttresses, whose airy support, detached from the wall against which they were placed, and ornamented with pinnacles and carved work, gave a variety and lightness to the building; the roof and western end of the church completely ruinous. The latter had made one side of a square, of which the ruins of the conventual buildings formed other two, and the gardens a fourth, marked by a few orchard trees." Then we hear Sir Arthur Wardour exclaim, "O John Knox, through whose influence and under whose auspices the patriotic task was accomplished!" whilst the antiquary breaks off short in his apostrophe to "the Apostle of Scottish reformation," having a moment before bewailed the loss of the conventual library; and Miss Wardour pertinently asks "why tradition has preserved to us such meagre accounts of the inmates of these stately edifices, reared with such expense of labour and taste?"

How amusing is the pleasantry about the derivation of the splendid monastery of "Kennaquhair" (Do not know where), the great abbey of Melrose, or St. Mary's! How admirable is the observation that "the humour of demolishing monuments of ancient piety and munificence, and that in a

¹ Tytler's Scotland, i. 235.

poor country like Scotland, where there was no chance of their being replaced, was both useless, mischievous, and barbarous;" when some preachers "instigated their hearers to acts of demolition," and "others, with better taste and feeling, endeavoured to protect the ancient shrines." We see the rough crowd at their work of demolition, "pulling down and destroying carved woodwork, dashing out the painted windows which had escaped former violence, and destroying what ornaments yet remained entire upon the tombs and around the cornices of the pillars, till 'Let us heave it down altogether, the old crow's nest,' became a general cry."

The High Church of St. John at Perth was the scene of the trial by bier-right, each suspected person passing one by one beside the murdered citizen of Perth; and the convent of the Dominicans furnished the council-room of King Robert and Albany.

In Castle Dangerous we are admitted to "the little old Convent of St. Bride, where two or three Scottish nuns and friars were still permitted to reside, most of them rather out of respect to their Order than for any goodwill which they were supposed to bear the English or their sovereign." Old Lazarus Powheid, the sexton in the old kirk of Douglas, confronts Sir Aymer de Valence, and reminds him that his countrymen "destroyed the temples which were built to propitiate Heaven, silenced the prayers and stopt the choirs," where the church, which held "Gothic monuments of a magnificent character, had been as far as possible destroyed by fire, and the ruins were only held together by the weight of the massive stones of which they were composed," although it had been "originally a stately Gothic building, whose towers, arising high above the walls of the town, bore witness to the grandeur of its original construction." Once more we see the Bishop of Glasgow preceded by his cross bearers, on Palm Sunday, and attended by crowds with boughs and other evergreens instead of "palms," entering the church whilst the "acclamations of the congregation mingled with the deep voice of the officiating priest;" and as he proceeded with the service, pausing from time to time to survey the throng whose contending passions threatened to interrupt it before the solemn close.

"The muckle candlesticks of silver in Dunblane kirk" disappeared among the spoils, and fanatics pulled down "the kirks of St. Andrew's and Perth, thereawa to cleanse them of Popery and idolatry, and image worship and surplices." But Glasgow and Kirkwall alone remained uninjured at the Reformation, and the great antiquary describes the Church of St. Mungo less

favourably than it deserves: as the "heavy pile, ancient, gloomy, and massive, rather than of an elegant style of Gothic architecture," giving an impression of the first view, awful and solemn in the extreme, "seated apparently in the most sequestered solitude, bounded by a ravine at the bottom of which, and invisible to the eye, murmurs a wandering rivulet, adding by its gentle noise to the imposing solemnity of the scene. On the opposite side of the ravine rises a steep bank, covered with fir trees closely planted, whose dusky shade extends itself over the cemetery." "Ah, it's a brave kirk," said old Andrew Fairservice in "Rob Roy," "a solid, weel-jointed masonwark, that will stand as lang as the warld keep hands and gunpowther aff it. It had amaist a douncome at the Reformation, sae the commons o' Renfrew and o' the barony and the Gorbals, and a' about, they behoved to come into Glasgow ae fair morning to try their hand on purging the high kirk o' Popish nick-nackets. But the townsmen o' Glasgow they were feared their auld edifice might slip the girths in gaun through siccan rough physic, sae they rang the common bell and assembled the train bands wi' took o' drum; by good luck, the worthy James Rabat was dean o' guild that year (and a gude mason he was himsell, made him the keener to keep up the auld bigging), and the trades assembled and offered downright battle to the commons rather than their kirk should coup the craus as others had done elsewhere; sae they sune came to an agreement to take a' the idolatrous statues o' saints out o' their neuks, and sae the bits o' stone idols were broken in pieces and flung into the Molendinar burn, and a' body was alike pleased; and I hae heard wise folk say, that if the same had been done on ilka kirk in Scotland, the reform wad just hae been as pure as it is e'en now, and we wad hae mair Christianlike kirks, for I hae been so lang in England that naething will drive'd out o' my head that the dog-kennel at Osbaldestone Hall is better than mony a house o' God in Scotland."

The superb and vast crypt deserved a more appreciative description than that of "an extensive range of low-browed dark and twilight vaults," with "darker and more extensive caverns yawning around waste regions of oblivion."

In "The Pirate," the cathedral of St. Magnus is seen standing up, with "its lofty and vaulted roofs rising upon ranges o' pillars of massive size," illuminated by "light admitted at the eastern end through a lofty, well-proportioned, and richly ornamented Gothic window;" in the nave of this "solemn old edifice," separated from the choir by a screen, Cleveland paces, but little notes that "the whole is preserved in a state of cleanliness and

decency which might be well proposed as an example to the proud piles of Westminster and St. Paul's."

Across the waters of Loch Tay, we hear the wail of the distant coronach, mingled with the knolling of three death-bells, and see the canons of the priory coming forth with cross and banner to receive the body of the Captain of Clan Quhele, when it is landed from the funeral barge amid the hush of the sounds of lamentation. We may also scramble across the rocks of St. Andrew's to see the "ocean-cave"—

"Where good St. Rule his holy lay,
From midnight to the dawn of day,
Sung to the billow's sound."

It is a pleasant mental stroll thus following the great national author from one historic site to another, until we take leave of him in the Heart of Mid Lothian, near the Hermitage of St. Anthony, at the descent of Arthur's Seat, "situated among the rude and pathless cliffs, lying in a desert even in the immediate vicinity of a rich, populous, and tumultuous capital, where the hum of the city might mingle with the orisons of the recluses, conveying as little of worldly interest as if it had been the roar of the distant ocean;" or listen as the Lindesay spoke:—

"Thus clamour still the war-notes when
The King to mass has ta'en,
Or to St. Catherine's of Sienne,
Or Chapel of St. Roque."¹

In St. Catherine's, Catherine Seyton was a nun professed, and, as she told Rowland Græme, "few ladies kept a fairer house or held more gentlewomen in their household; they were up early and down late, and were kept to long prayers and light food. This was her nunnery, in which there were twelve nuns and an abbess, till the heretics turned all adrift with the last year's snow, east, north, south, and west—some to France, some to Flanders, some, I fear, into the world and its pleasures. We have got permission to remain—or rather, our remaining has been connived at—for my aunt has great relations among the Kerrs, and they have threatened a death feud if any one touches us, and bow and spear are the best warrant in these times."² This convent was one of the last founded in Scotland, and it is curious to remember that the earliest for the reception of the unmarried daughters of the Crown gave the name of *Castrum Puellarum* to Auld Reekie.

¹ Marston, c. iv. 31.

² Abbot, ch. xi.

Sir David Lyndsay, in his "Complaint of the Papingo," represents Chastity finding a welcome among—

"The right many menis [nuns]
 Professed among the sisters of the Shenis,
 There has she found her mother Poverty,
 And Devotion her own sister carnal;
 There hath she found Faith, Hope, and Charity,
 Together with the Virtues Cardinal;
 There has she found one Convent yet unthrall
 To Dame Sensual, nor with riches abused,
 So quietly those ladies be included."

Before us rises fair Melrose in its latest days, its church yet entire; "the long range of cells and of apartments for the use of the brethren, which occupied two sides of the great square, almost entirely ruinous, the interior having been consumed;" whilst a few brethren lingered on in the abbot's house, their stately offices, their pleasant gardens, the magnificent cloisters, all dilapidated and ruinous, with some of the building materials put into requisition by persons in the village and in the vicinity; fragments of Gothic pillars, richly carved, occupying the place of door-posts to the meanest huts, and here and there a mutilated statue, inverted or laid on its side, made the door-post or threshold of a wretched cow-house. There Magdalen Græme mourns the deep impiety of sacrilege; the images which had been placed in the numerous niches of its columns and buttresses broken and thrown down, without much regard to the preservation of the rich and airy pedestals in which they were placed. There a few old men, bent and shaken by grief and fear, as by age, hurriedly instal the last superior, who, in the midst of maimed rites, confronts the wild rout of the Abbot of Misrule; and then, slow and sadly, amid the knolling of the bells like a death-toll—for the last time the grand procession, in long and solemn array, went out beneath the great gateway, with cross and banner, pix and chalice, shrines containing relics and censers fuming with incense, to the slow measured chant. At length comes the last scene of all—the abbot making composition in money and lands with the Protestant earls to purchase a provisional reprieve, until "the hand of avarice and rapine expelled from the temple the faithful priests who served the shrine in honour and fidelity," instead of reforming what was corrupt and decayed in discipline, and like the ruins of St. Serf, once visited by many a sandalled pilgrim, the blessed spot neglected or violated gave shelter to the sheep and heifers of the professor of a new faith.

"If thou wouldst view fair Melrose aright,
 Go visit it by the pale moonlight,

For the gay beams of lightsome day,
 Gild but to flout the ruins gray.
 When the broken arches are black in night,
 And each shafted oriel glimmers white;
 When the cold light's uncertain shower
 Streams on the ruined central tower;
 When buttress and buttress alternately
 Seem framed of ebon and ivory,
 When silver edges the imagery,
 And the scrolls that teach thee to live and lie;—
 Then go, but go alone the while,
 Then view St. David's ruined pile,
 And home returning, soothly swear,
 Was never scene so sad and fair."

In the shimmer and darkness we can almost see and hear as bold Deloraine clanks up the arched cloister, and the monk leads the way "where cloistered round the garden lay"—

"The pillared arches were over their head,
 And beneath their feet were the bones of the dead,
 Spreading herbs and flowerets bright
 Glistened with the dew of night;
 Nor herb nor floweret glistened there,
 But was carved in the cloister arches as fair."

Then they pass on through a postern door into "the chancel tall"—

"The darkened roof rose high aloof,
 On pillars lofty and light and small,
 The key-stone that locked each ribbed aisle
 Was a fleur-de-lys or a quatre feuille,
 The corbels were carved grotesque and grim,
 And the pillars with clustered shafts so trim,
 With base and with capital flourished around,
 Seemed bundles of lances which garlands had bound."

Clearer than the lamps burning round the graves of the honoured dead,
 and throwing into shadow the banners that waved above the tombs—

"The moon on the east oriel shone
 Through slender shafts of shapely stone,
 By foliated tracery combined;
 Thou wouldst have thought some fairy's hand
 Turn'd poplars straight, the osier wand
 In many a freakish knob had twined.
 Then framed a spell when the work was done,
 And changed the willow wreaths to stone;
 The silver light, so pale and faint,
 Showed many a portrait and many a saint,
 Whose image on the glass was dyed.
 Full in the midst his cross of red

Triumphant Michael brandished,
 And trampled the apostates' pride;
 The moonbeam kissed the holy pane,
 And threw on the pavement a bloody stain."

The legend which follows is a poetical vision of old Pitscottie's tale; and the appearance of St. John the Beloved to the pilgrims in Palestine is familiar to English readers under the title of "St. Edward the Confessor and the Ring," narrated in my "Traditions and Customs of Cathedrals:"—

SIR DAVID LINDESAY'S TALE.

(FROM "MARMION.")

"Of all the palaces so fair,
 Built for the royal dwelling,
 In Scotland, far beyond compare
 Linlithgow is excelling;
 And in its park, in jovial June,
 How sweet the merry linnet's tune,
 How blithe the blackbird's lay!
 The wild-buck bells from the ferny brake,
 The coot dives merry on the lake;
 The saddest heart bright pleasure take,
 To see all nature gay.
 But June is, to our sovereign dear,
 The heaviest month in all the year;
 Too well his cause of grief you know—
 June saw his father's overthrow.
 Woe to the traitors who could bring
 The princely boy against his king!
 Still in his conscience burns the sting.
 In offices as strict as Lent,
 King James's June is ever spent.

"When last this ruthless month was come,
 And in Linlithgow's holy dome,
 The king, as wont, was praying,
 While for his royal father's soul,
 The chanters sung, the bells did toll,
 The bishop mass was saying;
 For now the year brought round again
 The day the luckless king was slain.
 In Katharine's aisle the monarch knelt,
 With sackcloth shirt and iron belt,
 And eyes with sorrow streaming;
 Around him, in their stalls of state,
 The Thistle's Knight-companions sate,
 Their banners o'er them beaming.
 I too was there, and, sooth to tell,
 Bedeafen'd with the jangling knell,
 Was watching where the sunbeams fell
 Through the stain'd casement gleaming;

"But while I mark'd what next befell,
 It seem'd as I were dreaming.
 Stepp'd from the crowd a ghostly wight,
 In azure green, with cincture white;
 His forehead bald, his head was bare,
 Down hung at length his yellow hair.
 Now mock me not, when good my lord,
 I pledge to you my knightly word,
 That when I saw his placid grace,
 His simple majesty of face,
 His solemn bearing, and his pace
 So stately gliding on,—
 Seem'd to me ne'er did limner paint
 So just an image of the saint,
 Who propp'd the Virgin in her faint—
 The loved Apostle John.

"He stepp'd before the monarch's chair,
 And stood with rustic plainness there,
 And little reverence made;
 Nor head nor body bow'd nor bent,
 But on the desk his arms he leant,
 And words like these he said
 In a low voice—but never tone
 So thrill'd through vein, and nerve, and bone:
 'My mother sent me from afar,
 Sir King, to warn thee not to war,—
 Woe waits on thine array;
 If war thou wilt, of woman fair,
 Her watching wiles and wanton snare,
 James Stuart, doubly warn'd, beware—
 God help thee as He may.'
 The wondering monarch seem'd to seek
 For answer, and found none;
 And when he raised his head to speak,
 The monitor was gone.
 The marshal and myself had cast
 To stop him as he outward pass'd;
 But lighter than the whirlwind's blast,
 He vanish'd from our eyes:
 Like sunbeam on the billow cast,
 That glances but, and dies."

Miss Porter introduces into "The Scottish Chiefs" an ideal monastery of Falkirk, with "cells, chapel, and cloisters" complete, in which the figure of the Knight of Elleslie is prominent; and in a subsequent chapter Roslyn Castle is made to remind him of the scenes of his home.

In the horrible story of the Eve of St. John—

"The Dryburgh bells ring and the white monks do sing
 For Sir Richard of Coldinghame.

"There is a nun in Dryburgh bower
 Ne'er looks upon the sun—
 There is a monk at Melrose tower,
 He speaketh word to none.
 That nun who ne'er beholds the day,
 That monk who speaks to none—
 That nun was Smaylham's lady gay,
 That monk the bold baron."

As in the case of Miss Porter's mistake, we can rectify two mistakes here which mar the truthfulness of the passage. Dryburgh possessed no convent of women, and the possessors of the monastery were canons, and not monks. The fact was more touching than the guilty fiction. A poor girl, who became bereft of her senses owing to the fall of her lover in the fatal '45, made her home in part of the conventual cellarage, never leaving it by day, and at dark scaring away all intrusive visitors who might be attracted by her midnight candle, by suggestions of supernatural familiars. It is said that she had made a vow never to look upon the sun during the absence of the man to whom she was attached.

The last extracts which I shall make from Scott are his lines from a legend of Roslyn, and an epitaph which he found at Melrose:—

"Seem'd all on fire that chapel proud,
 Where Roslyn's chiefs uncoffin'd lie,
 Each baron, for a sable shroud,
 Sheath'd in his iron panoply;
 Seem'd all on fire within—around
 Deep sacristy and altars pale,
 Shone every pillar foliage-bound,
 And glimmer'd all the dead men's mail."

"Blazed battlement and pinnet high,
 Blazed every rose-carved buttress fair—
 So still they blaze, when fate is nigh
 The lordly line of high St. Clair."

"Earth walked on the earth
 Glistening like gold,
 Earth goeth to earth
 Sooner than it wold.
 Earth buildeth on the earth
 Palaces and towers,
 Earth saith to the earth,
 All shall be ours."

To those who are not indisposed to see real incidents introduced into works of fiction, as giving life to the author's portraiture, it will be agreeable to be reminded of the striking passage in a novel of Sir T. D. Lauder,

"The Wolfe of Badenoch," in which he describes the burning of Elgin. The college, the church of St. Giles, and the hospital of Maison Dieu were burning, "but all three were forgotten as they beheld the dire spectacle of the cathedral illuminated throughout all the rich tracery of its Gothic windows by a furious fire that was already raging high within it. The towers and spires of the church were blazing like gigantic torches."

Although the date is removed from the limits of time to which I have restricted my consideration, the insertion of the following anecdote may be pardoned, as it is connected with the "Bishop's Walk" of Leighton, at Dunblane:—

"One day, when pacing his shady walk, he was accosted by a lady, who, with some appearance of embarrassment and many apologies for the intrusion, trusting that he would ascribe to an imperious sense of duty and not to indelicate forwardness the communication she was about to make, informed him that in a dream, which she was thoroughly satisfied came from heaven, he had been announced as her future husband. Of course it remained for his lordship to exercise his own judgment on this extraordinary occurrence, but her conscience would not have acquitted her of disobedience to the heavenly admonition had she suffered herself to be restrained from making the disclosure by female bashfulness, or the fear of reproach or ridicule.

"The bishop listened with the utmost courteousness, and then, with his wonted suavity of manner, not unmixed with a little of that archness which agreeably tintured his character, he assured her that he gave her full credit for conscientious motives. Still, since marriage was a very serious affair, and the dream she had related might possibly have less in it of inspiration than she imagined, it struck him that the best way of proceeding would be to wait a little and see whether a similar communication were vouchsafed to him, in which case it must be indeed regarded as a Divine command, demanding the most dutiful attention."¹

Before proceeding to the consideration of the architecture of Scotland, it will be well to give a succinct view of the observations of travellers upon its characteristics. The earliest is recorded by Row, as having been made by Archbishop Laud, who, as he rode past Dunblane in 1633, observed that it was a "goodly church." "Yes, my lord," said a bystander; "before the Reformation it was a brave kirk!" "What, fellow!" exclaimed the primate, looking at the havoc, "Deformation—not Reformation."

¹ Life, vol. i., p. cxxxvii.

James Howel, in 1617, gave a fearful account of the immorality of the country, which was as great as when the General Assembly condemned it in 1586,¹ and thus he sums up its condition :—"Because they cannot bishop, they proclaim they never heard of any. They christen without the cross, marry without the ring, receive the sacrament without reverence, die without repentance, and bury without divine service; they keep no holidays, nor acknowledge any saint except St. Andrew, who they say got that honour by presenting Christ with an oaten cake after His forty days' fast. Their sabbath's exercise is a preaching in the forenoon. They use no prayer at all, for they say it is needless. They think it impossible to lose the way to heaven if they can but leave Rome behind them. If the angels at the last day should come down in their whitest garments, they would run away and cry, 'The children of the chapel are come again to torment us.' The organs, they think, will find mercy, because, as they say, there is some affinity between them and the bagpipes."²

We are told by a later writer that "Order and uniformity are in perfect antipathy to the humour of the nation, these goodly structures being either wholly destroyed or very much defaced;" and then he contrasts with the ancient choirs "the stools of repentance" in constant requisition, the "blue bonnets" worn during prayer, and the vile exposure of courtesans "in high places."³

Scotland, though partially described by Camden, who was supplemented by Gough, was long so removed from access by travellers from the south, owing to the tediousness of journeys even in the last century, that we have few descriptions of the buildings until of late years. Among the earliest visitors are names of men who were distinguished in their time, and still have their readers.

Defoe and Richardson, the author of "*Clarissa*," describe ST. ANDREW'S as "a most august monument of the Scots' episcopal church in former times, and a most awful heap of ruins."⁴ "Its numerous towers and spires give it an air of vast magnificence, and serve to raise the expectation of strangers to the highest pitch; on a further advance those on the near view showed themselves to be awful remains of the magnificent, the pious works of past generations. A foreigner, ignorant of the history of this country,

¹ See Chambers's *Domest. Annals*, i. 79, 173, ii. 496; and *Articles presented to Queen Mary in 1565* (*Dom. Pap. Scotl.*, vol. x. No. 72).

² Letter from Scotland; *Sloane MS.*, 3213, fo. 6.

³ *Journey to Scotland*, 1699, pp. 6, 7.

⁴ *Tour*, iv. 151.

would equally inquire, What calamity has this city undergone? Has it suffered a bombardment from some barbarous enemy, or has it not, like Lisbon, felt the more inevitable fury of a convulsive earthquake? But how great is the horror on reflecting that this destruction was owing to the more barbarous zeal of a minister who, by his discourses, first inflamed and then permitted a furious crowd to overthrow edifices dedicated to that very Being he pretended to honour by their ruin." "The very ruins" of BALMERINOCHE seemed to be "almost eaten up by time."¹ GLASGOW Cathedral was "divided into several preaching places, one above the other,"² and had been of yore, as the writers pertinently observe, "built by means of contributions levied on all Europe." They speak at ROSLYN of the "Princess's, or rather the Prentice's Pillar;"³ and at EDINBURGH mention, as the English mode of bell-ringing was unknown in Scotland, the carillons of St. Giles' played upon keys by a person having great leather gloves attached to his fists, by which he was able to strike with more force.⁴ Another English traveller, writing in 1766, says: "The Cathedral of Glasgow is an old, majestic Gothic structure, and close by it stands a grove of ancient lofty pines, which reflect a most venerable gloom, but within it is miserably kept—as all their churches are—the roof quite out of repair, the pavement broken, and the walls covered with mould and dirt; the great aisle is divided with deal boards into three partitions, each being a separate kirk. Strange revolution of things, to see a church built for pompous ceremonies and solemn worship become a seat of the rudeness and indecency of the Presbyterians."⁵

The sterling good sense of Dr. Johnson so fully appreciated the grandeur of the buildings, and the value of the associations connected with them, that his righteous indignation at their indecent treatment drew forth his forcible condemnation. Among the Isles he pointedly shows that "the malignant influence of Calvinism has blasted ceremony and decency together, and if the remembrance of papal superstition is obliterated, the monuments of papal piety are likewise effaced;" and he contrasts the alleged "sleepy laziness of the men that erected churches," with "the fervid activity of those who suffer them to fall." But he gives us a pleasing contrast of reverence in the ruins at INCH KENNETH: he could not trace the foundations of the college, but found on one side of the altar "a little bell, which, though cracked and without a clapper, had remained there for ages, guarded only by the venerableness of the place."

The nunnery chapel at Iona was a cow-house, a rare instance of absolute

¹ P. 158.

² P. 20.

³ P. 98.

⁴ P. 72.

⁵ Gent. Mag., xxxvi. 210.

profanation; the black stones in the cathedral were covered with mud, on which "the old Highland chiefs, when they made contracts and alliances, took the oath which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy;" and the marble altar had been superstitiously destroyed by the islanders, who thought that a fragment of this stone was a defence against shipwrecks, fire, and miscarriages. Still, he owned that the man was little to be envied whose piety did not grow warmer among ruins once "the luminary of the Caledonian regions whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion."

"The monastery of Aberbrothick is of great renown in the history of Scotland. Its ruins afford ample testimony to its ancient magnificence. Men skilled in architecture might probably form an exact ground-plan of this venerable edifice, conjecture its general form from some parts yet standing, and perhaps, by comparing it with other buildings of the same kind and the same age, attain an idea very near to truth. I should scarcely have regretted my journey had it afforded nothing more than the sight of Aberbrothick."

When he found the "great Church of St. Giles had lost its original magnificence in the inside by being divided into four places of Presbyterian worship, 'Come,' said he jocularly to Principal Robertson, 'let me see what was once a church.' It was then shamefully dirty."

He had no love for "the ruffians of Reformation," and pointedly describes ST. ANDREW'S as "a city which only history shows to have once flourished. We surveyed the ruins of ancient magnificence, of which even the ruins cannot long be visible unless some care be taken to preserve them; and where is the pleasure of preserving such mournful memorials? They have been till very lately so much neglected, that every man carried away the stones who fancied that he wanted them. The cathedral, of which the foundations may be still traced, and a small part of the wall is standing, appears to have been a spacious and majestic building, not unsuitable to the primacy of the kingdom. Of the architecture, the poor remains can hardly exhibit even to an artist a sufficient specimen." The Chapel of St. Leonard's served as a greenhouse! He identifies "the two vaults" still existing, and says—showing that he had read Martine's MS.—"over them stood the house of the sub-prior."

The ruins of the Cathedral of ELGIN afforded another proof of the "waste of Reformation." "It was at last," he observes, "not destroyed by the tumult-

tuous violence of Knox, but more shamefully suffered to dilapidate by deliberate robbery and frigid indifference." He traces the contempt of "monuments of sacred magnificence" to the fact that having been un-leaded they became useless, and were first neglected, and then, as stone was wanted, demolished.

Such were the sorrowful conclusions of the great moralist. Gilpin, the professed interpreter of all that was fair to look on, and picturesque, dismisses the relics of Scotland in few words. He mentions the tower of CAMBUSKENNETH, the tomb of Margaret, and the vaulted roof of LINCLUDEN, adding one of his cloudy, smoky views of the church, and the ruins of DUNKELD, where "a round ornamental window is not exactly in the middle, but appears as if it had been pushed aside by the point of the large one." GLASGOW he regards as "a vast pile, with nothing very pleasing in its structure;" whilst, evidently following in the steps of Defoe, he informs us of a surprising echo in "a small Gothic chapel at PAISLEY, where a flap of a door is converted into a peal of thunder, and a melodious air, losing all idea of earthly music, becomes an enchanted strain;" so little was the noble nave of the minster then regarded.

The following observations occur in the Caledonian Sketches of Sir John Carr, who was a great traveller, in 1804. Speaking of Jedburgh, which he calls the Upsala of Scotland, he writes:—"The spirit of economy has led the plain and unaffected followers of Calvin to perform their simple worship amid the mouldering ruins of monastic magnificence." Arbroath "must originally have possessed much beauty of architecture and sculpture, but time and religious phrenzy seem to have overturned its solid towers, shattered its graceful columns, and unroofed its Gothic cloisters with peculiar avidity, and with a more than ordinary sweep of desolation." The ruins of Elgin were "very fine and highly interesting;" those of Dunfermline, "beautiful;" and poor Dunkeld "formed a picturesque object from the inn window," although "not assailed with the ferocity which the reformers directed against similar structures in the south." "The effect of the Cathedral of Glasgow was quite destroyed, as it was divided into no less than three distinct churches. I was glad to see an organ in one of them, and as sorry to find that it is not suffered to be played."

Another author, who has left us an exquisite picture of Newstead Abbey, Washington Irving, barely glances at Dryburgh, which he visited in the company of Sir Walter Scott, and ominously notices "a burying place" in it, little apprehending that one day the "Magician of the North" would sleep beneath those grey arches.

Southey, also the guest of Scott, with his keen eye for all that was ancient, historic, and beautiful, returned in 1805 disappointed—"well pleased with pleasant Teviotdale, with the Tweed and the Yarrow, astonished at Edinburgh, delighted with Melrose, sick of Presbyterianism, and above all things thankful that he was an Englishman."¹ He speaks elsewhere in a cursory strain of "Melrose, its old abbey like a cathedral; to the right the Eldon hills, high and finely shaped, the Auld gude man having broken them formerly to please Michael Scot. The ruin it were hopeless to describe, so wonderful is its beauty. They have converted the middle of the church into a kirk this abominable den of sacrilegious Calvinism."² He only brought back with him the subject of a short poem, drawn from a wild legend of the evil end of Sir Ralph the Rover, who took down the bell or clock put on the Inchcape rock, and maintained by the Abbot of Aberbrothock:—

"On a buoy in the storm it floated and swung,
And over the waves its warning flung;
When the rock was hid by the surge's swell,
The mariners heard the warning bell,
And then they knew the gracious rock,
And blest the Abbot of Aberbrothock."

"A year after," we are told in prose by an old writer, "the sea pirate perished upon the same rocke, with shippe and goodes, in the righteous judgment of God." And we may add a prayer, like that of Sir Walter Scott, that in the future no hands will lay what remains of ancient buildings yet lower, and

"No moody fanatic deface
The works of wondrous art that grace
Antiquity's remains.
O be his tomb as lead to lead,
Upon its dull destroyer's head;
A minstrel's malison is said."

We may now turn to the observations made by the most brilliant of Scottish critics³ on this sad subject of sacrilege and wanton destruction. "The Cathedral of Glasgow, however, with all its nakedness within and all its desolation without, is a very valuable thing in Scotland, for it is one of a very few of the great ecclesiastical buildings in this country which escaped from the demolishing fury of the first disciples of John Knox. You have probably read, in some of the historians, the anecdote of the mode of its

¹ Life, &c., II. 351.

² Common-Place Book, iv. Ser. 529.

³ Lockhart, "Peter's Letters to his Kinsfolk," Lett. lxvii. lx.v. xxviii. lxi.

preservation—indeed, if my recollection serves me, it is mentioned in the novel of ‘Rob Roy.’ Within there is only the centre of the choir, which is left in a cathedral-looking style, with pillars and scutcheons and monuments; and here one sees that the whole building, when in its original state, must have been a noble and magnificent specimen of Gothic architecture in its best and purest, not its gaudiest age.

“The transept seems never to have been finished, for it closes abruptly at either side, so as to afford but a faint idea of the shape of the cross. It runs out at one side, however, for a considerable space, in the shape of a low aisle, with a flat roof, on which, in the old times, a garden had been formed, and where a few very ancient apple-trees may still be seen lingering and drooping along the edge of the stone-work. This aisle has the name of the ‘Dripping Aisle,’ derived no doubt from the water which finds its way through the crannies of that crazy roof.

“But if even we have done somewhat wrong—alas! how much greater have been the errors of our Scottish brethren. The line which we have drawn between ourselves and many of the ideas of our fathers has been stretched by them into an impassable gulf. It is, indeed, true that they have replaced what they have lost by many things of another description; but it is not when walking among the melancholy isles of a deserted or profaned cathedral that one is most likely to do justice to the value of their substitutes. It is more natural, in such a scene, to hope that, corruptions on the one side being amended, reverence on the other may be restored—that the Christian North may, in some after day, acknowledge that the faults were not all on the part of that South to which she owed arts, arms, and religion, and, in the words of the poet—

‘——— All backward driven,
Roll the barbarian tide and sue to be forgiven.’

“The Abbey of Melrose has been so often the subject of the pencil of exquisite artists, and of late, above all, so much justice has been done to its beauties by Mr. Blore, that I need not trouble you with any description of its general effect. The glorious oriel window, on which the moon is made to stream in the ‘Lay of the Last Minstrel,’ is almost as familiar to you as if yourself had seen it,—and so indeed must be the whole of the most striking outlines of this venerable pile. But there is one thing about it of which you can have no idea—at least I had none till I came to the spot—I mean the unrivalled richness and minuteness of all the decorations. Everywhere,

without and within, the doors and windows are surrounded with specimens of sculpture at once so delicately conceived and so beautifully executed, that it would be quite ridiculous to compare them with anything I ever saw even in the most magnificent remains of Gothic architecture in England or Normandy. There is one cloister in particular, along the whole length of which there runs a cornice of flowers and plants, entirely unrivalled, to my mind, by anything elsewhere extant—I do not say in Gothic architecture merely, but in any architecture whatever. Roses, and lilies, and thistles, and ferns, and heaths, in all their varieties, and oak-leaves, and ash-leaves, and a thousand beautiful shapes besides, are chiselled with such inimitable truth, and such grace of nature, that the finest botanist in the world could not desire a better *hortus siccus*, so far as they go. The wildest productions of the forest, and the most delicate ones of the garden, are represented with equal fidelity and equal taste,—and they are all arranged and combined in such a way that it is evident they were placed there under the eye of some most skilful admirer of all the beauties of external nature. Nay, there is a human hand, in another part, holding a garland loosely in the fingers, which, were it cut off and placed among the Elgin marbles, would, I am quite sure, be kissed by the cognoscenti as one of the finest of them all. Nothing can be more simply, more genuinely easy, more full of expression. It would shame the whole gallery of the Boissierées. And yet all this was the work of an age which the long-headed Presbyterians round about are pleased to talk of in a tone of contempt scarcely compatible even with pity. Alas! how easy it is to be satisfied with ourselves, when there is no capacity to understand the works of others. The ruin has been sadly disfigured in former times by the patchwork repairs of some disciples of the Covenant, who fitted up part of the nave for a place of worship long after the arches that had supported the original roof had given way in that quarter. Such was the perfection of their barbarity, that they sprung new arches in the midst of this exquisite church, entirely devoid not only of correspondence with that which they were meant to repair, but of conformity with any of the most simple rules of the art—rude clumsy circles, deforming with their sacrilegious intrusion one of the most airy canopies of stone that was ever hung on high by the hand of human skill—memorable trophies of the triumph of self-complacent ignorance. Surely it was beneath the shadow of some such outrage as this that the bones of John Knox would have found their most grateful repose! But the Presbyterians have now removed from the precincts of the old sanctuary, and the miserable little kirk they have

erected at the distance of a few fields does not disturb the impression of its awful beauty. The abbey itself stands on the ground of the Duke of Buccleuch, who has enclosed it carefully, so that what yet remains is likely to remain long as beautiful as it is. It must have been, in its perfect days, a building of prodigious extent—for even the church (of which only a part is standing) stretches over a larger space than that of Tintern—and there is no question, the accommodation of the lordly abbot and his brethren must have been in a suitable style of magnificence. All about the walls and outskirts of the place may yet be seen scattered knots of garden flowers springing up among the tall grass; and the old apple-trees that cluster the village around are equally the relics of monastic cultivation.

“Dryburgh Abbey stands on a peninsula, the river making a circuit almost quite round its precincts, and behind its towers the whole slope of the hills is covered with oaks, pines, and elms, that shed a solemn gloom upon the ruin, quite different from the soft, undisturbed, unshaded loveliness of Melrose. The ruins are in themselves very superb.

“The Church of St. Giles, in the later times of Scottish episcopacy, possessed the dignity of a cathedral, and indeed has been the scene of many of the most remarkable incidents in the ecclesiastical history of Scotland. In its general exterior, this church presents by no means a fine specimen of the Gothic architecture; although there are several individual parts about the structure which display great beauty—the tower above all, which rises out of the centre of the pile, and is capped with a very rich and splendid canopy in the shape of a crown imperial. This beautiful tower and canopy form a fine point in almost every view of the city of Edinburgh; but the effect of the whole building, when one hears and thinks of it as a cathedral, is a thing of no great significance. The neighbourhood of the castle would indeed take something from the impression produced by the greatest cathedral I am acquainted with, were it placed on the site of St. Giles’s; but nothing, assuredly, could have formed a finer accompaniment of softening and soothing interest to the haughty and imperious sway of that majestic fortress, than some large reposing mass of religious architecture, lifting itself as if under its protection out of the heart of the city which it commands. The only want, if want there be, in the whole aspect of this city, is that of some such type of the grandeur of religion rearing itself in the air, in somewhat of its due proportion of magnitude and magnificence. This is the only great city, the first impression of whose greatness is not blended with ideas suggested by the presence

of some such edifice, piercing the sky in splendour or in gloom far above the frailer and lowlier habitations of those that came to worship beneath its roof. You remember those lines of Wordsworth, when, talking of the general external aspect of England, he says—

‘Not wanting at wide intervals the bulk
Of ancient minster, lifted above the clouds
Of the dense air, which town or city breeds,
To intercept the sun’s glad beams.’

“I know not, indeed, that any advantages, even of natural grandeur, of situation or scenery, can entirely make up for the want of some such effect as the poet would describe, in the general view of any city set apart for the dwelling-place of men and of Christians. It seems to be the most natural and proper of all things, that, from whatever side the traveller approaches to a Christian city, his eye should be invited, nay, commanded, to repose on some majestic monument of its faith and its devotion.

“That beautiful chapel” of Roslyn, “which Mr. Scott so often introduced in his earlier poems, stands quite by itself, deserted and lonely, but it is wonderfully entire, and really an exquisite specimen of architecture. Within, the roof and walls are quite covered with endless decorations of sculpture, leaves and flowers, and heads and groups, not indeed executed in the pure and elegant taste of Melrose, but productive, nevertheless, of a very rich and fanciful kind of effect. The eastern end, towards the site of the altar, is supported by a cluster of pillars quite irregular in their shapes and position; some of them wreathed all over, from base to capital, with arabesque ornaments, others quite plain, but the whole suffused with one soft harmonising tinge of green and mossy dampness. Under foot, the stones on which you tread are covered with dim traces of warlike forms—mailed chieftains with their hands closed in prayer, and dogs and lions couchant at their feet, in the true old sepulchral style of heraldry. It is said that below each of these stones the warrior whom it represents lies interred in panoply:—

‘There are twenty of Roslin’s barons bold,
Lie buried within that proud chapelle;’—

while all around the lower parts of the wall are covered with those modern monuments of the descendants of the same high lineage—the cross ingrailed of St. Clair, and the galleys of Orkney, being everywhere discernible among their rich and varied quarterings.”

The latest traveller of eminence who has given to the public his impressions of Scotland is one familiar to many, and with his pleasant chatty observations I may fitly conclude this portion of my work.

Hawthorne had "the spirit of his Puritan forefathers strong within him, he did not wonder at their being out of patience with the mummery, which seemed to him worse than papistry," in English cathedrals, and preferred a long sermon to "externals, into which religious life had first leafed and flowered, and then petrified." But his impressions of the condition of the reformed kirks were not of an appreciative kind when he saw the coldness, and bareness, and bleakness of their interiors. "Glasgow," he writes, "is a large and fine old church; the price of a ticket of admittance is twopence—so small that it might be as well to make the entrance free. The interior is in excellent repair, with the nave, and side aisles, and clustered pillars, and intersecting arches." "It makes a colder and severer impression than most of the Gothic architecture which I have elsewhere seen," although "portions of it are wonderfully rich. The upper portion of the minster, though very stately and beautiful, is not nearly so extraordinary as the crypts—a whole company of arches uniting to form a glorious canopy—arches opening through and beyond one another, all amidst a shadowy gloom, yet not one detail wrought out the less beautifully and delicately because it could scarcely be seen;" and then he complains of "the everlasting damp and chill of the spot."

At Holyrood he notices a fact common to Dunfermline and Scone, that the vault where the old Scottish kings used to be buried was a vacant space, as "the royal dead were turned out of their last home." Dryburgh ruins he considered "much more extensive and picturesque than those of Melrose, being overrun with bushes, and twined about with ivy," the remains of the domestic offices "as well as the church being in delightful state of decay." Melrose, "a satisfactory ruin, all carpeted along its nave and transepts with green grass," reminded him of its founder, who "left magnificent specimens of the only kind of poetry which the age knew how to produce, and the world is the better for him to this day."

At Stirling he found that "the Covenanters had uglified with pews and a gallery and whitewash," what had been "a stately church with innumerable enrichments and incrustations of beauty." The choir of Linlithgow was "covered with pews over the whole floor, and further defaced by galleries that unmercifully cut midway across the stately and beautiful arches; and it was likewise whitewashed." And there he sat down on "an antient oaken chair of St. Crispin;" but he "would not describe St. Giles's Cathedral, it having been kirkified into three interior divisions by the Covenanters."

CATHEDRALS.

THE CATHEDRAL CHURCHES OF SCOTLAND AND ARMS OF THE SEES.¹

ST. ANDREW'S.—Az. a saltire. arg., the arms of the patron.

GLASGOW.—Arg. a salmon with a ring in its mouth, lying fess-wise thwart the trunk of a tree growing out of a mount, vert, a bird on the top, with a bell hanging on a branch on the dexter side, ppr. (the ring is that of the Queen of Cadzow: the bird is St. Serf's pet red-breast, which St. Kentigern brought to life: and the tree is the forest branch into which he breathed fire, for his hearth when cold; church bells were often hung upon trees).

ABERDEEN.—Az. a church, with St. Nicholas of Myra restoring the 3 children to life from a cauldron.

ARGYLE (LISMORE).—Az. 2 pastoral staffs addorsed in saltire. or: in chief a mitre of the last (the second staff is allusive to the parent see of Dunkeld).

BRECHIN.—Arg. 3 piles meeting at the points in base. gu.—*i.e.*, 3 Passion nails, according to Nisbet. (Arms of the Earls of Huntingdon.)

CAITHNESS (DORNOCH).—Az. a crown of thorns between 3 saltires arg.

DUNBLANE.—Arg. a saltire. engr. az.

DUNKELD.—Arg. a Calvary cross sa. betw. 3 Passion nails gu.

EDINBURGH.—Same as St. Andrew's, a mitre in chief, or.

MORAY (ELGIN).—Saint Giles with a Passion-cross in his dexter hand, and an open book in his sinister, standing before a church.

GALLOWAY (WHITHERNE).—Arg. St. Ninian holding a cross staff in his dexter hand, his sinister laid across his breast.

ISLES (IONA).—Az. St. Columba in a boat at sea, led by a blazing star, or.

ORKNEY (KIRKWALL).—Arg. St. Magnus, ppr.

ROSS (FORTROSE).—Arg. St. Boniface on the dexter side, in a white habit, his arms crossed upon his breast, standing in a porch; on the sinister, St. Peter, ppr.

EARLY travellers are not communicative with regard to the cathedrals and minsters of Scotland.

It is a subject of regret that Piccolomini or Æneas Sylvius, a resident during two years, who could in a few vigorous lines describe so well the beauties of York, contented himself, on his visit to Scotland in the winter of 1413, with a graphic and humorous description of "its three months' sunshine; small hardy men; fair, comely, and complaisant women;" an excuse for the conventional kiss—the domestic manners and physical features of the country, the ox-hide doors of the cottages, the unwall'd towns, and ill-built peat-thatched houses. He lamented, as in the case of the goose tree

¹ Nisbet, ii. 40; Armories, 80, 82, 83; Edmondstone; Laing's seals.

or crakis of the Orkneys, that "marvels when approached invariably went further afield." Landing on the bleak east coast after a boisterous voyage across the North Sea, his first visit was paid to St. Mary White Church, East Lothian, which cost him a journey of 10,000 paces—about ten miles—and a partial paralysis of his bare feet, restored to animation by their rough shampooing along the ground by his attendants. At length he turned southward in the disguise of a merchant, being mistaken for an "Ethiop or Indian," and with loaves of white bread and a stoup of red wine from a hospitable monastery, astonished the "barbarous people" and convivial guests whom he met with new adventures in a priest's house across the border, where the merry meeting, prolonged beyond midnight, was prematurely brought to a close by the flight of the company to the refuge of a pele tower, on the alarm that the Scottish moss-troopers were in the immediate neighbourhood. All that he records to our purpose is the curious sight of beggars, almost naked, relieved at the church doors with alms of stone-like sulphur, being in fact coal, then an unfamiliar fuel.¹

Paulus Jovius, Bishop of Nocera, and contemporary of David Beaton, records the delicate gloves of Dumfries and Annandale, worn by prelates at mass; Scone, celebrated for its ancient ceremonial at coronations with most solemn pomp; the confluence of pilgrims flocking to the miracle-working shrine of St. Ninian and the rich see of Whitherne; the crowded port of St. Andrew's, to which he allots no less than twelve suffragans; and the old legend of Maiden's Castle.²

Petruchio Ubaldino³ in the sixteenth century, or rather his informant of Dundee, is more communicative than George Buchanan, the native topographer, but he dwells, as usual, on the commodities and local features rather than on the antiquities of the country. He recals with delight the vestments of cloth of gold, covered in relief with superb Scottish pearls, which he saw in the sacristy of Spires in 1551, and then proceeds merely to mention the Cathedrals of Kirkwall in Pomona, and Glasgow, with its learned and rich canons; "Dounfermile, the common sepulchre of the kings;" and Arbroath, Cupar, "Cupois, Balmuren, Petmoac, and Pittenweim," famous for religion from ancient times, and as schools of literature. Iona; St. Adrian's on the Isle of Man; St. Colm's, famous for historic studies; St. Ninian's, an object of frequent pilgrimage; and an islet in Loch Leven, crowned with the much-

¹ *Commentarii Pii II. lib. i., pp. 4, 5, and Cosmographia Scoticæ, cap. xlvii.; Dempster, lib. i., n. 57.*

² *Dempster's Scotia, 1548.*

³ *Dempster's Scotia, pp. 23, 36, 41. Lat. orig., King's MS. xiii., A viii.*

frequented church of "St. Silano," are the last subjects of his very cursory tour.

The cathedrals then presented more marked peculiarities than now in their denuded condition: thus Elgin and Aberdeen had three stately towers; Glasgow was cast on a similar plan, but the base only of the south-west steeple was completed; Kirkwall, Whitherne, Iona, Lismore, and Fortrose had a single central tower; Brechin and Dunkeld had a single north-west tower, the former, however, having a satellite in its remarkable round tower flanking the southern side; Dunblane retained a tower placed transept-wise in an abnormal position, whilst St. Andrew's, probably crowned by a tall central lantern, had the detached belfry of St. Rule, presenting a similarity to the ancient arrangement of Worcester and Salisbury, and the beautiful stately campaniles of Chichester and Cambuskenneth, still happily in existence.

Local features also abound: for instance, the appearance of length and height given to the buildings of no great size by contracting the internal breadth; the employment of bar-tracery of excessive dimensions, owing to the exigencies of a rigorous climate and the abundance of material in stone and granite, of extreme hardness; the size of the triforium and clerestory where erected, the comparative lowness of the pier arches, and the strength verging on inordinate proportions of the columns themselves. Except at Kirkwall, Norman architecture hardly penetrated beyond the Grampians, and in the south it was principally marked by its ornaments and forms, as in the retention of the round arch and pillar, even till the fourteenth century. In the thirteenth century Dunkeld and Aberdeen shed the influence of a new style, and St. Andrew's shows a decided Gothic design at the beginning of that period, whilst the gradual development of tracery can be traced from its earliest appearance at Glasgow and in the nave of Dunblane. English art, especially that of the north, had its resemblance at Elgin; but in the beginning of the fourteenth century, as has been already mentioned, it began to wane, and from the middle part of that age the presence of French masons is apparent.

In secular cathedrals, the absence of a cloister is common to York and Lichfield. The chapter-houses at Elgin and Glasgow are approached, as in those and other instances in England, by a vestibule. At Dunkeld it resembles a sacristy; and at Dunblane, as at Bangor, is the mere prolongation of an aisle. Kirkwall has neither chapter-house nor distinct sacristy.

Henry Wharton gives the following succinct account of the foundation of the sees, in a passage which I translate from the Latin, as my volume is designed for the general reader:—

“Three several people at the same period occupied Scotland before the Normans arrived in England—the Scots, the Picts, and Britons in Strathclyde and the adjacent country.” [In strict accuracy, there were four different populations—1. The independent district of Strathclyde, inhabited by Britons, and including Ayr, Renfrew, Lanark, Stirling, and Dumbarton, under the church of St. Ninian, St. Kentigern, and St. Patrick. 2. Southward of the Forth was a Teutonic race, including Berwick and the three Lothians; here was the church of St. Columba, St. Eata, St. Cuthbert, and St. Aidan. 3. The country of the Picts, a people of unknown origin, inhabiting all the east of Scotland from the Firth of Forth northwards, and a considerable portion of the Highlands in that direction; and 4. The Dalriadan district of the Celtic Irish, the original Scots, who sailed across the narrow seas and landed in Argyle and the western islands, represented by the modern Highlanders. These held Iona under St. Columba, which sent out missionaries like St. Palladius and St. Serf, eastward and northward, until in the ninth century its ecclesiastical supremacy was transferred virtually to Dunkeld, by which for a time the primacy was held.¹] “Each population had its own bishop; the see of the Bishop of Scots² possibly was at Icolmkill. The Bishop of the Picts first resided at Whitherne, and then at Abernethy, after Whitherne had passed into the hands of the Saxons, who held Galloway. When the Picts were driven out of Scotland their bishopric died out,³ and so did that of Whitherne when the Northumbrian kings compelled the Saxons to retire southward of the Tweed. Archbishop Thurstin, after 1125, restored the see, and ordained Gilaldan as bishop. When the Britons retreated from Scotland the see of Glasgow became vacant until Thomas II. of York restored it, after 1106, by the consecration of Michael. The only bishopric of the Scots remained at St. Andrew’s, unless we believe that Malcolm II. founded a see for the north at Murthlac, in 1010. Ralph, Archbishop of Canterbury, asserts that there was no bishop of Ancient Britons—that is, at Glasgow; or of the Picts, meaning in Galloway—within memory, before the consecration of Michael. Malcolm III. probably founded only Moray and Caithness. Thomas II. of York, before 1100, consecrated to the see of Orkney, but possibly

¹ Barton’s *Hist. of Scotland*, vol. i. pp. 182, 183, 242, 251, 304.

² See a list of them in Lamb. MS., 88, fo. 1; comp. *Ang. Sac.*, ii. 69, 112.

³ Comp. Will. Malm., 257.

it was of Norwegian foundation."¹ In 1072, assisted by the Bishops of Worcester and Dorchester, Thomas I. consecrated in March, at York, Rodolph to Kirkwall, having asked Archbishop Lanfranc to send him two of his suffragans, as he could not collect two of his own province.² It was not until the year 1098 that Magnus, son of Olaf, conquered the Orkneys.³ William (1105) and Roger Nuell were also consecrated to Glasgow by the Archbishop of York. Archbishop Ralph, of Canterbury, writing to Pope Calixtus⁴ in 1120, says: "The Bishop of Glasgow is the bishop of the Ancient Britons, whom our blessed father Gregory specially decreed should be subject to the Bishop of Canterbury; the bishops of that church, it is confessed by ancient tradition, until the time of the Normans, were consecrated by the Bishop of Scots, or Welsh Britons. Thomas II. of York ordained a Briton as bishop of the Church of Glasgow, which almost beyond memory had not the comfort of a bishop. Cantugern, the first prelate of the Church of Glasgow, is not that Bishop of Whitherne whom Theodore appointed. Perhaps, on account of the nearness of the provinces, although with a change of place and people, he ought to be considered also Bishop of the Picts;" that is, I presume, he administered both sees.

Drummond says that James I., who enacted that no priest, except he were B.D. or B.C.L., should hold a cathedral canonry, was "the first who erected in his own chapels, and the cathedral churches of Scotland, organs, being not much known before his reign to the nation."

Iona was occupied by Clugniac monks; Whitherne by Præmonstratensian canons; and St. Andrew's by those of the Austin rule, resembling Carlisle, Milan, Palermo, and Saragossa.

The order of the sees seems to have been as follows:—

1. St. Andrew's; 2. Glasgow; 3. Dunkeld; 4. Aberdeen; 5. Moray;
6. Brechin; 7. Dunblane; 8. Ross; 9. Caithness; 10. Galloway; 11. Argyle;
12. The Isles; and 13. Orkney.⁵ Gervase of Tilbury places them thus—
3. Whitherne; 4. Dunkeld; 5. Dunblane; 6. Rosmarkyn; 7. Brechin;
8. Aberdeen; 9. Moray; 10. Caithness; 11. Arogathel.⁶ Fordun⁷ ranges them—
3. Dunkeld; 4. Dunblane; 5. Aberdeen; 6. Brechin; 7. Moray;
8. Ross; 9. Orkney; 10. Whitherne; 11. Caithness; 12. Argyle; 13. Sodor;
14. Lismore or the Isles.⁷ Leslie thus—3. Dunkeld; 4. Aberdeen; 5. Moray;

¹ Lamb. MS., 588, fo. 1; see also Ang. Sac., ii. 235. ² Ep. Lanfranci, xi. xii. ap. Daehierum., p. 224.

³ Chron. of Mailros., p. 61.

⁴ Ap. X. Script., 1743, 1746; Comp. Fordun, ix. c. 52.

⁵ Papal Bull of 1472, and Rolls of Parliament.

⁶ Liebnitz, Script. Rer. Brunsv., i. 917.

⁷ Scotchchron., ii. 537.

6. Dunblane; 7. Brechin; 8. Ross; 9. Caithness; 10. Whitherne; 11. Lismore or Argyle; 12. Sodor or the Isles; 13. Orkney.¹ Forbes thus, in 1603—3. Orkney; 4. Caithness; 5. Ross; 6. Moray; 7. Aberdeen; 8. Brechin; 9. The Isles; 10. Dunkeld; 11. Dunblane; 12. Galloway; 13. Argyle. At Charles I.'s coronation the order was—3. Dunkeld; 4. Aberdeen; 5. Moray; 6. Ross; 7. Caithness; 8. Brechin; 9. Dunblane. Whilst Spotswoode and Keith place the sees, in 1633—3. Edinburgh;² 4. Galloway; 5. Dunkeld; 6. Aberdeen; 7. Moray; 8. Ross; 9. Dunblane; 10. Caithness; and 11. Orkney.

I have arranged the sees alphabetically under the primatial see in each province, giving the Cathedral Fasti, and a Parochiale of each diocese with the patronage and dedication of the several churches.

PROVINCE AND SEE OF ST. ANDREW'S.

ST. ANDREW'S. (*Sanctandors, Andreapolis.*)

The Canterbury of Scotland, now at a distance from the sea,³ the cliffs, or the road from Leuchars, with its towers and spires, its turrets and pinnacles, retains a shadow of its ancient glories, and is still the most interesting remains of ecclesiastical art⁴ left by the destructive folly of a people superstitious in their abhorrence of "superstition and idolatry."

The Culdees were established at Kil Rewel,⁵ so called to this day⁶ by the Highlanders. Boethius says it was their first station in Scotland, and Constantine III., who died 943, on quitting the throne became their abbot for five years.⁷ The Célé De,⁸ that is, companions or adherents of God,⁹ are first mentioned in the "Annals of Ulster" in 920. St. Kainich, a contemporary of St. Columba, had a cell at St. Andrew's, and died in 598. The first Columban establishment here was anterior, certainly, to the year 600. Tuathalan,¹⁰ Abbot of Kilrymont, died in 747.¹¹ Regulus, the legendary bearer of St. Andrew's relics, was very probably St. Riaghall, an Irish saint.¹² Kilrimond, the Cell of Ri,¹³ was a later name than that of Muckros, "the

¹ P. 67, 5 App. 12.

² Maitland's Edinburgh, B. III., 280. See also Fordun, l. viii., c. 67.

³ Fittler's Views, Pl. 32.

⁴ Cordner's View.

⁵ Cella Reguli.

⁶ Martine, 22.

⁷ Extr. ex Chron. Scoc., 48; Chron. of Scots and Piets, Pref., cxli., and pass.

⁸ Cultores Dei, Boethius, lib. vi., p. 105.

⁹ Todd's Martyrology of Donegal, 241.

¹⁰ Chron. Piets and Scots, 76, 357.

¹¹ Skene, 598, in Proc. Soc. Ant. Scotl.

¹² Bishop Forbes' Scottish Saints, 437.

¹³ King or Regulus, or Riaghall.



Boar's Head"¹ (the modern Boars' hill), which Angus MacFergus, who died in 834, changed for Kilrimonth. This prince is the Hungus, or Heirgust, of the old legend—a king of the Picts who made offerings to the church, "St. Andrew's Basilica,"² by the symbol of a turf, in gratitude for a victory which had been promised to him by the apostle in a vision.³ Twelve crosses are said to have marked the boundaries of the precincts, which enclosed a sanctuary.⁴ In 930 Bishop Fothad gave a silver casket⁵ for the gospels, which in Wyntoun's time lay on the north side of the altar. The extravagant pretence of remote antiquity set up for St. Andrew's, as existing in the fourth century, Mr. Skene refers to controversial exigencies in the dispute with England.⁶ The Culdees elected the bishop till the beginning of the twelfth century, when the priory was founded by Alexander I., and the canons received the privilege by a bull of Innocent II.⁷ Fordun describes the first preachers going out two by two from the small monastic cell in which the relics of St. Andrew⁸ were kept, the little double-roomed cell of St. Rule, beaten by the waves, being then forgotten it would seem. The MS. "Excerpts of the Great Register of St. Andrew's" mention that the Kelledei "celebrated their office after a peculiar use in a corner of the church, which was small enough;" mass being only said at St. Andrew's altar at the coming of a king or bishop.⁹ Bishop Robert, c. 1144, therefore resolved to enlarge the church, and take care that divine worship was duly performed. The oblations of the altar were given to the work, and the basilica being almost completed, and the houses with the cloister so far finished as to be habitable, he sent to Carlisle to invite a prior, who should be appointed over the canons whom he had determined to place in the church of St. Andrew's. King David is said shortly after to have come into the cloister, "such as it was,"¹⁰ and to have endowed the new priory with lands. Bishop Robert awhile lived on "with clergy, but without canons," for he would not associate with the order, which he intended, "brethren of other churches" [that is, the Culdees], for fear of future disunion; and in harmony with this precaution we find King David authorising the canons of St. Andrew's to receive all the lands and possessions of the Kelledei of Kilrimont,¹¹ if the latter consented to live according to the austerer rule, but if they resisted then they were to hold their lands only for their lifetime, which at their death would revert to the priory. Ethelred, son of Queen Margaret, was buried on the south side of the choir, under a recess.¹²

¹ Fordun, ii., c. lx.² Fordun, vi. c. xlix.³ Boethius, fo. 190.⁴ Chron. of the Picts, 187.⁵ Fordun, vi., p. 339.⁶ Chronicles, clxxx.⁷ Fordun, vi., c. xlv.⁸ Ibid., lib. ii., c. lx.⁹ Chron., 190.¹⁰ Sibbald's Hist. of Fife, 187—193; Chron. of Picts and Scots, 191.¹¹ Registr., 186.¹² Extracta, 63.

The first prior, Robert of Scone, was appointed in 1120.¹ Ethelred, "earle of Fyffe, was interred in the Olde Church of St. Andrewe in Kilrimond, because he was a grate benefactor to that monastery," 1093.² The author of the "Book of Cupar" says the bishops were called Bishops of the Scots until the time of King William,³ and this date tallies with the architectural history of the cathedral. Bishop Robert was buried in the old church of St. Andrew's in 1159.⁴

King Malcolm IV. and Bishop Arnold, 1160-2, consecrated bishop in the "Old Church," founded the *Great*⁵ Church of St. Andrew's, and died in the Infirmary of the Canons;⁶ Prior Gilbert, in 1168, died in the hostry, and Bishop Hugh was consecrated in St. Andrew's Church 1177; so that the old church was standing, and the new conventual offices were sufficiently completed for occupation at the time.⁷

Bishop Arnold, according to Wyntoun's rugged and picturesque verse, consecrated the cathedral, distinguished by the severe dignity of the Transitional period, in the presence of King Malcolm; and Martine⁸ says that collections were made for the new works through most parts of Europe, and that many of the canons were artisans, especially masons, and wrought as we know the monks did at Gloucester. In the episcopate of Bishop Richard, the buildings, which, of course, commenced at the east end, were in progress under a canon as master of the works; masons, quarrymen, and cutters⁹ are mentioned as being employed. The bishop gave the canons lands for completing the "new work,"¹⁰ and also Trinity Church in Kilrimond,¹¹ which Bishop Gamelin confirmed, requiring that one of the canons should be vicar. The choristers of the church had a common seal in 1527. A bishop was buried in the old church in 1202; but in 1238, 1254, and 1271¹² his successors were laid to rest in the new church; then in 1241 Bishop David gave the church of Scone to aid the building of the cathedral;¹³ and so on June 16, 1243, we find him consecrating the Church of the Holy Trinity,¹⁴ that is, the parish church, in the nave, which was completed in all the richness of the Early Pointed style, as far as the third pillar from the choir-door. The Culdees were removed to Kirkheugh before 1250. Between 1272 and 1279 Bishop Wishart proceeded to continue the church westward, and finished it, together with the west front, which had been blown down by a high wind, in pure

¹ Martine, 197.

² Balfour's *Annales*, l. 2.

³ Fordun, lib. vi., c. xxiv.; Chron. of Picts and Scots, 190; Cardonel's Views; G. M., lvi. 9.

⁴ Fordun, lib. vi., c. xxiv., p. 340.

⁵ Chron. of the Picts, 388.

⁶ Fordun, lib. vi., c. xxxv.

⁷ Fordun, lib. vi., c. xxxv.

⁸ Reliq. Divi And., 185.

⁹ Registr., 338.

¹⁰ Ibid., 141.

¹¹ Ibid., 132, 171, 172.

¹² Fordun, vi., c. xli. xlii.

¹³ Registr., 168.

¹⁴ Registr., 348.

Early English, with carefully studied details, and combining great simplicity of composition with high architectural beauty.¹ As Wyntoun says:—

“Gart biggytt he
Near all the *Body* of the Kyrk,
Where that he *began to wyrk*,
Yet men may the tokenis see
Appearand by affinity,
Even *above the thyrd pillere*
Fra the chancel door seen there,
Bath under and above *that south part*
And the north syde, so *westwart*;
And that *west gable* alsua
Intil hys time all gart he ma,
And all of his *etchchettis* hale,
Hys *kyrke* he ended, cathedrale,
Bath in the stane and roof and tree.”

The altar of the Holy Rood or Jesus, with its loft on the rood-screen, “next the east gable” of the nave above it, was adorned with images by Canon Bower, vicar of the parish church, c. 1412, at the time of its removal into the city.² The dedication of Christchurch and the Holy Trinity were identical at Norwich, Canterbury, and Christchurch, Hants. We find in the chroniclers the names of other altars—St. Mary, St. John Evangelist in the north aisle,³ St. Andrew, St. Michael, St. Lawrence—and Lyon⁴ adds those of St. Katharine, St. John Baptist,⁵ St. Bartholomew, St. James, All Saints, St. Barbara, Our Lady of Pity, St. Ninian, St. Nicholas, St. Anne, St. Peter, St. Fergus, St. Phullan, and St. Duchatt. Archibald Earl of Douglas gave two marks yearly for a light before the “Douglas Virgin” in the cathedral.⁶

In 1304 King Edward I. stripped off all the lead of the monastery in order to supply his siege-train for the investment of Stirling.⁷ It was probably in consequence of this destruction that St. Andrew’s “great church” was re-consecrated on July 5, 1318, by Bishop Lamberton, in the presence of King Robert, seven bishops, and fifteen abbots.⁸ Fortunately, we have a consecutive and highly interesting account of the progress of the work of ornamentation in the Canterbury of the north, the beams enriched with carving and sculpture by Lamberton,⁹ and the great Lent veil hung between the altar and the choir, which was the gift of Prior Lothian, and wrought curiously with great art and cunning portraitures of figures and

¹ Fordun, vi. c. 44.

² Extracta, 216; Fordun, vi. c. lvii., xv. c. xxiii.

³ Lyon, App. 33.

⁴ i. 53.

⁵ Fordun, vi. c. 57.

⁶ Registr., 406.

⁷ Fordun, xii. c. iv.

⁸ Extracta, 149.

⁹ Fordun, vi. c. xlv.

living creatures in 1340—54.¹ He also roofed the "Old Church," east chamber, four parts of the cloister, and south end of the refectory.²

Foes appeared, as in the old Grecian "Compact of Fire and Sea;" Pope Gregory XI. confirmed, in 1372, the bishop's grant of Inchtor Church towards the fabric, as the violence of the ocean had undermined the cliffs and threatened the foundations and walls of the cathedral.³ Well was it called the "house of the apostle on the brink of the wave," succeeding the ocean cave,—

"Where good St. Rule his holy lay,
From midnight to the dawn of day,
Sang to the billow's sound."

Then on St. Thecla's day,⁴ Oct. 15, 1378, fire broke out owing to lighting, or the carelessness of a plumber, who allowed his furnace⁵ of molten lead to run over and ignite a dry bird's nest under the eaves, a fact which Boethius comically converts into a mischievous jackdaw carrying home a piece of lighted twig.⁶ This grievous calamity, which is mentioned as having destroyed the cathedral almost to the ground,⁷ involved an outlay of 2,500 marks on roofs, stone and wood, and leaded work, by Prior Pay, who (1368—85) rebuilt two pillars on the south side of the church, near the altars of St. Michael and St. Lawrence.⁸ Prior Bisset (1393—1416) then covered in the nave of the great church and the entire cloister with beams and roofs, furnished the choir with stall-work, and paved the cloister square; and Bishop William de Landelys, who was buried before the "door of the vestibule or sacristy,"⁹ gave "pleasant playokes" [ornaments] to the church, as Wyntoun informs us, after describing the additions made by the two priors. There is also a curious entry existing, which shows that timber was brought from Prussia in 1411:¹⁰—

"All the wood work of the quere,
With roof of lead, was made but were.
Of the cross kyrk the islyv taw:
With lead the south isle roofed als wa,
The north isle, and the quere,
The *Tu felle* [ceilings] *taw* were made but were [*i.e.* doubtless].
In roof and ilka werk of tree,
Then wraucht rycht well men mygcht then see.
Two pillars new in ilka syde
In that cross kyrk were made that tyde,
As ye may see them appearand
Under the auld wyrk yet standand.

¹ Fordun, c. liii.

⁴ Fordun, vi. c. xlvii, lix.

⁵ Fordun, vi. c. liii.

² Fordun, vi. c. liii.

⁶ Extracta, 193.

⁸ Fordun, vi. c. xlvii.

⁷ Lib. xvi. p. 329.

³ Reg., xlv.

⁹ Registr. Morav., 348.

¹⁰ Keith, 28.

A quarter of the *sterple* of stane
 Was made ere the seyn year were gane,
 And in the body of the *kyrk*,
 On the south half, they gart *wyrk*
Fra the west door, on that syde,
 Wyth help of some lordis sere,
 As by their armis ye see appear."

Prior Robert de Montrose, who died 1493, carried on the ceiling in the nave,¹ which seems to have been the part injured by the fire, for the aisles and whole eastern part were vaulted in stone. We read of an altar² of St. Andrew in 1417, and the "sepulchre of the bishops near the high altar on the north side, inside the 'pulpitum;'"³ whilst between the pulpit and the tomb of Bishop Gamelyn, Bishop Lamberton was buried,⁴ and Trail⁵ was interred in the interval between the two bishops. The pulpit meant, no doubt, as was usual, the rood-loft. The *reredos* was called the "mid wall⁶ between the choir and lady chapel." In 1412 the parish church was removed out of the nave. On St. Kentigern's day, 1409, a strong wind⁷ struck down the south gable of the transept, crushing by the fall of great stones the dormitory and "under chapter-house," a fact which shows that the staircase in the south-west corner of the transept communicated with the dormitory by a passage over the slype and vestibule of the chapter-house. At Hexham Abbey there is a grand staircase in this position.

Prior John de Haldenstone, who was buried in the north wall⁸ of the Lady chapel, near the holy water stoup, built the east gate with its arched vaults. He adorned the minster with carved work on the stalls and with paintings of images. He lighted the nave with glazed windows and built altars, adding images, ornaments, and polished pavements. He adorned the revestry with reliques, repairing and enclosing them, and paved the choir and "transverse chapels."⁹

The Bishop of Argyll in 1445 allowed the canons to dig stones in Cragmore quarry for the repair of the cathedral and monastery;¹⁰ and Prior Ramsay, who succeeded Haldenstone, built the library and furnished the "covering of the altar."¹¹

Boethius adds that Hepburn repaired the old and constructed anew, filled the cathedral with unrivalled internal decorations, and maintained the ancient reputation of the house in the exactitude and order of the religious

¹ Fordun, vi. c. liv., lv.

² Martine, p. 230.

³ Lyon, i. 20.

⁴ Fordun, vi. c. lvii.

⁵ Fordun, vi. c. xlviii.

⁶ Fordun, vi. c. lvii.

⁷ Ibid., vi. c. xlvii.

⁸ Wyntoun.

⁹ Fordun, xv. c. xxi.

¹⁰ Reg., xxxviii.; Denmyne Papers, 55.

¹¹ Edinb. MS.; Lyon, i. 230.

services, the devotion and zeal, the learning and holy lives of its inmates, the beauty of the worship at all hours, like a divine concert, and its solemn pomp; whilst the royal magnificence of the buildings, the home of fair shining virtues, equalled that of any monastery in Italy, France, Germany, or England.¹

All we possess now is a fragment of the west front, with indications of a large Galilee porch, flanked by the "star turret," 110 feet high; the south aisle wall of the nave, with the processional doors blocked up; the west and south wall of the transept, with intersecting arcades, having the Decorated base of a turret and the lower steps of the dortor stairs in the outer wall, and the east front with a few portions of pillars, bases, and scattered foundations. At the west end a Galilee in three divisions was designed, with a doorway on the south side, until the project was interrupted by the addition of the existing arcade. A remarkable slab, $17.5 \times 12.2\frac{1}{2}$, remains near the site of the high altar, resembling a fragment of a similar stone at Dunblane. It was once covered with metal plates, the fastenings of which remain. It may have been the covering of coffins of bishops still preserved, or else, which is more probable, a portion of a reredos. The nave of twelve bays was 200 by 62 feet; the transept, 160 feet long; the choir of five bays, 98 by 33 feet, with aisles; and the Lady chapel,² 46 feet long: the whole church being 358 feet in length—about 8 feet longer than Chester, and considerably exceeding the dimensions of Hereford or Rochester. As far as the fourth eastern bay of the nave the style is Transitional Norman, and after that, westward, Early English, like the remains of the conventual buildings. The tower of St. Rule (1127—44), or "Four-nooked steeple," is 108 feet 5 inches high, forming a square of 25 feet; the eastern arch, 28 feet 2 inches high, which opened into the chancel of two bays, is 31 by 19 feet 10 inches. There was a nave of three bays, besides an eastern chapel 15×13.10 , which was entered by an arch $25\frac{1}{2}$ feet high, still remaining.³ On the north and south walls are crosses, possibly carved by pilgrims, as at Chichester in the Lady chapel.

The cloister, of which the north and east walls remain, was the site of the great Senzie Mercat, or St. Andrew's Fair, held for fifteen days, so lately as 1581,⁴ and beginning in the second week after Easter, which was the resort of traders from most parts of Europe. The corbels for the roof of the alleys are still in their place. In the east wall is a round-headed door to the slype, which led to the cemetery.

¹ *Ibid.* vi. p. 109.² *Ibid.* vi. c. 47.³ Pennant, II. 190.

Lyon, App. 45.

Three exquisite portals once opened into the vestibule of the chapter-house. We find also a second round-headed doorway, which led to the dormitory, and one trefoil-headed, which communicated with the parlour and common room.

The north wall contains two doorways which led into the nave for the passage of the procession. The dormitory stood over a substructure, vaulted and divided into two alleys, which served as the canons' common room and parlour, and the dortor itself had two lateral roofs, being divided by a row of pillars. Aumbries remain in the west wall.

On the south-west angle, next the refectory and erected over a substructure, was the senzie-house, where the senzies or synods met after the Suppression.¹ It had been the sub-prior's house, and in Martine's time was in tolerable preservation, with a hall and chapel and chambers. A portion of it was converted into a library for St. Leonard's College, but was burned down c. 1700.

Remains of a substructure below the lay brothers' rooms exist: it was of two alleys, and was continued from the senzie-house to the south wall of the nave.

The refectory, measuring 108 by 28 feet, had at the east end two rooms forming the revestry (probably the chamberlain's clothing or store room for frocks and other habiliments), with doors and windows facing southward.

The dormitory and refectory and guest hall were built by Prior Quhite 1238—58; the refectory was paved by W. de Camera in the fourteenth² century; W. de Lothian roofed and leaded the dortor, and Sub-prior Balloch completed the interior. There were external steps from the cloister: as Robert of Montrose, the prior, was mounting them, he was assassinated in 1392.

The chapter-house was built by Bishop Lamberton 1317—28,³ who adorned it with "curious seats" and a ceiling. The south wall still retains its range of canopied stalls. On the west side is the base of a doorway, which was flanked by lateral windows, so that the priors and canons of the dependent cells, on certain occasions, could be present, and assist, although not actually admitted within the chapter-house itself. For their accommodation there was a beautiful vestibule, of three alleys,⁴ with three doors to the cloisters.

The Old Inn, or pend, which formed the prior's house, *hospitium vetus*, was one of the earliest buildings erected in the twelfth century after the founda-

¹ Conc. Scot. Pref., clxxxiv.; Martine, 188.

³ Fordun, vi. c. xliv.

² Fordun, vi. c. li., lvii.

⁴ Martine, 229.

tion of the priory, and stood south-east of the cathedral. In the fourteenth century it was rebuilt, or at least that part known as the Great Chamber annexed to the cloister. It was called also the Abbey Manse, and had a large entrance-gate on the south; it stood eastward of the dormitory. The bishops, from 1337 until Trail restored the castle, resided in it. Some vaulted chambers still remain.

Prior J. Bissett, 1393—1416, repaired the conventual offices with granaries, mills, kilns, swine-styes, barns, and ox-houses, and completed the guest hall with pillars and glazed windows, and its two chambers;¹ he paved the outer and inner court of the monastery. Prior Haldenstone, before 1443, rebuilt the "fair palace within the court of the prior's hostel with a more comely oratory and a chamber." John de Forfar, prior 1313—21, built the chamber next the cloister which the priors had occupied, and William of Lothian surrounded it with a strong wall.² Prior John de Hadington (1263) built the great chamber next the cemetery on the east.³

The great guest hall, "*Hostilagium Monasterii*," *v.* "*Magna Aula Hospitum*," stood within the precincts of St. Leonard's College; the accessory buildings were to the south of it. A portion of it still remains on the south side of the road leading to the harbour, facing a doorway in the north wall.

The gateway lower down the hill is that of the New Inn, the palace built in 1537 for Queen Magdalen, and occupied by Spottswode and Sharpe—a fact which should have prevented its demolition in 1800.⁴ It bears the arms of Scotland and Hepburn. There she was received by a lady descending as an angel, and offering her keys as if "all hearts of Scotland were open for receiving of her grace;"⁵ and "next day went to the Abbey Kirk, where she saw many lustie lords and barons well arrayed in their habiliments against her coming; also the bishops, abbots, monks, and canons made regular and great solemnity with mass songs and playing on the organs." Beyond it was the Tiend Barn, which once held the sheaves from the priory acres; with the granary, two storeys in height, to the north-east, and on the east the Holy Well.

The Chapel of St. Mary Magdalene, mentioned in 1571, was probably attached to the infirmary; it had the monastery wall on the east, and the cemetery of the old church north of it.

The walls of St. Leonard's College Chapel, of sixteenth-century date, once

¹ Fordun, vi. c. li.

² Fordun, vi. c. li.

³ *Ibid.*

⁴ Lyon, i. 273.

⁵ Leslie, 377.

connected with the house of the novices,¹ are still standing, with some mural tombs. In the east wall, at the side of the altar, is a loop which communicated with an arched passage outside, at the end of which is a stone-seat.

Into a modern wall in a yard southward of the west front, a locker, and a shield with Hepburn's and Sheves' arms and some initials are built in. On this site stood the school for teaching the Quodlibets of Duns Scotus, as Martine tells us.

The abbey gate, 77 feet long by 16 feet in breadth, now called the Pends (arches), was a magnificent structure, vaulted in four spans, and on the north side has a range of niches over a noble arch, and a small doorway opening on South Street. The first bay to the south was marked off by a broad arch. At the south end there is a second arch like that on the north.

The abbey wall (c. 1520) is continued from the north-east angle of the cathedral to the walls of St. Leonard's College; formerly it ended at the pends. It is about 870 yards in length, and mostly 22 feet high, and 4 feet in breadth, defended by sixteen round and square turrets, each adorned with niches. Formerly a wall connected St. Leonard's with the abbey gate. It is pierced by the Sea Gate and the South Gate, through which stores were brought: the former is exceedingly picturesque; of the other, a large arch, with square loops above and a postern, are the only remains. Its builder was Prior Hepburn. It bears the builder's arms—a chevron, two lions rampant, and a rose in fess, with the crook of a pastoral staff above the shield; his initials, and motto, "Ad vitam" and "Expecto." On one of the round turrets is the inscription, "Pricessoris: op [us]: por [rectum]: hic: Patr: Hepburn: excolit: egrigius: orbi: salutem." "Famous Patrick Hepburn completed his predecessor's work, reaching thus far, as a safeguard to the city." A parapet guarded the alure on the south-east and eastern sides. A round dove-house, a usual accessory of a monastery, is at the south-east corner.

Boethius mentions that Hepburn appointed his nephew Patrick his successor, in order to complete his works.²

The priors had precedence of all Scottish abbots in 1420.³ The income, in the sixteenth century, of the see was 2,904*l.* 17*s.* 2*d.*, and of the priory 2,237*l.* 18*s.* 1*d.* The Culdees had served the church, it seems, like canons by vicars.⁴ In 1606 Archbishop Spotswoode constituted a chapter, consisting of a—

¹ Boethius, vi. p. 106.

² Lib. vi. p. 106. See also Sibbald's Fife, p. iii. ch. iv. sect. 3.

³ Fordun, vi. c. xlix.

⁴ Goodall in Keith, p. lxiv.

Dean, prior of Porthmallock,
 Archdeacon of St. Andrew's, and
 Twenty-four vicars or prebendaries of St. Andrew's,*

Cupar,*
 Crail,
 Dysert, St. Serf;
 Kirkaldy, St. Patrick;
 Pittenweem,
 Leuchars,*
 Kinkell,
 Dearsie,*
 Fordun,
 Kennoway,*
 Merkinch,*
 Abercromby,*
 Forgund,*
 Fowlis,
 Rossie,
 Balmerino,
 Kirriemuir, St. Cuthbert;
 Lockforgund,*
 Eglesgrig,* &c.

The churches marked thus (*) had belonged to the priory, with those of Forgund in the Mernis, Lawthrish, Stony, Bourthie, Migvie, Terlane, Dull, Linlithgow, Haddington, Binnie, and Preston.

BISHOPS OF ST. ANDREW'S.

At an early date they were distinguished by special privileges, and in 1329 had the right of crowning the kings of Scotland.¹ The see was translated from Abernethy, c. 850.²

Adrian, killed by the Danes, in 872, in the Isle of May.

Fothad.

Kellach I. held a council.

Malyss I., or Maelbrigt, died c. 970.

Kellach II., son of Ferdlag.

¹ Rayner, ad ann. 1330, n. 50, 79; tom. xv. pp. 414, 372.

* Dempster, Appar. l. i. c. 14, p. 64. The bishop sat in Parliament as Baron Keig and Moneymusk.

Malmoir.

Malyss II.

1031. Alwyn.

1034. Maldonay.

The diocese was constituted out of Fife, Lothian, Merse, Stirlingshire, Angus, and Mearns, 1057.

1061. Tathald.

1065. Fothad, or Fothach, who gave a superb case to the gospels.

Gregory, or Cathar.

Godric crowned King Edgar in 1098.

1109. Turgot, consecrated by Thos. Ebor.; prior of Durham, where he commenced the cathedral; died March 31, 1115; buried in that minster. Eadmer, the historian, was elected, and by some is said to have been consecrated in 1120.

1128. Robert, consecrated by Thurstin Ebor.; canon of St. Oswald's, Nostell, prior of Scone, 1115, and founder of St. Andrew's Cathedral; died in 1159, and was buried in St. Rule's.

1160. Arnold, Legate, consecrated at St. Andrew's on the Sunday after St. Brice's day, by Wm. Morav.; Abbot of Kelso; died September, 1162.

1163. Richard, consecrated at St. Andrew's on March 26, Chaplain to the King; died in the Infirmary in May, 1177.

1180. John Scot, an Englishman, consecrated on Trinity Sunday at Holyrood, by Matt. Aberdon.; Archdeacon of St. Andrew's. The King swore in vain, by the arm of St. James, that he should never be a bishop; he was translated to Dunkeld. He died in August, 1188.

Hugh, Chaplain to King William, died near Rome, August 6, 1188.

1198. Hon. Roger, son of Robert, Earl of Leicester, consecrated on the first Sunday in Lent by Rich. Morav.; King's Chaplain, Chancellor to the King. He built St. Andrew's Castle; died at Cambus Kenneth on July 9, 1202, and was buried in St. Rule's Church.

1202. William Malvoisin, a Frenchman, at least by education, translated from Glasgow, Archdeacon of St. Andrew's, Chaplain to the King; Lord Chancellor, 1199; christened and crowned Alexander II. at Scone; he founded the Hospital of Scotland's Well, and attended the Council at Rome in 1215 as Papal Legate; he held a council at Perth to promote the Crusades; he died at Inchmurtach on July 15, 1233, and was buried at St. Andrew's.

1238. David Benham, of Berwick, consecrated on St. Vincent's Day by Wm. Glasg., Gilb. Cathan., and Clem. Dunbl.; Lord Chamberlain; Lord Chancellor; held a council at Perth; he died of fever at Newthorn, when attending the marriage of Alexander III. (whom he had crowned at Scone), on April 24, 1251, and was buried at Kelso.
- Abel, canon of Glasgow, Archdeacon of St. Andrew's, consecrated by Pope Innocent IV.; he died of mortification at the sneers of his chapter, who set up mocking epigrams on the church-doors.
1255. Gamelin, consecrated on St. Stephen's Day by Will. Glasg.; Chaplain to the King; Archdeacon of St. Andrew's; Lord Chancellor, 1250; died at Inchmurtach, of palsy, in 1271, and was buried near the high altar.
1273. William Wishart, of Pitarrow, consecrated at Scone. When appointed to Glasgow, Fordun says that he held twenty-three benefices; Archdeacon of St. Andrew's; Lord Chancellor, 1256; attended the Council of Lyons, 1274; he died at Marbottle, May 26, 1279. He rebuilt the west front. The Chronicler of Lanercost tells a graphic anecdote about him (p. 93).
1280. William Fraser, of Oliver Castle, consecrated at Rome, May 18, by Pope Nicholas III.; Dean of Glasgow, Rector of Cadzow, Lord Chancellor; died at Abbeville, of mortification, at the news of the removal of the chair of Scone, September 18, 1297, and was buried in the Dominican Convent at Paris. His heart was buried in a rich casket near Bishop Gamelin. Arms, six roses, 3, 2, 1.
1298. William Lamberton, consecrated in June by Pope Boniface; parson of Campsey; Chancellor of Glasgow and of that diocese. He built many episcopal residences, and consecrated the cathedral in 1318; died in 1328, and was buried on the north side of the altar. Arms, three escallop shells.
1328. James Bane, Benet, or Biort, LL.D., consecrated at Rome by Pope John XXII.; Archdeacon of St. Andrew's; Lord Chamberlain; crowned David II.; was a partisan of Edward Balliol, and fled to Bruges, where he died September 22, 1332, and was buried in the Church of Canons Regular of Echkot.
1341. William Landells, consecrated at Avignon by Pope Benedict; Rector of Kinkell; crowned Robert II.; died October 15, 1385, and was buried in the cathedral, before the sacristy door. Arms, a saltire, within an orle.

1341. Walter Trail, of Blebo, in Fife, consecrated by Pope Clement VII.; Papal Referendary. The Pope said he was more worthy to be a pope than a bishop, and added lustre to St. Andrew's, and not the see to him. He died in the castle which he had built in 1401, and was buried in the cathedral, with an inscription saying that he was "a straight pillar of the Church, a bright window, a sweet censer, and melodious bell." Arms, a chevron between two mascles in chief, and a trefoil, slipped, in base.
1404. Henry Wardlaw, of Torie, consecrated at Avignon by Pope Benedict XIII.; Rector of Kilbride; Præcentor of Glasgow. He built the Guard bridge over the Eden; died April 6, 1440, and was buried between the choir and Lady chapel, possibly in the vault now remaining. Arms, on a fess three crosslets, between three mascles.
1440. James Kennedy, younger son of James of Dunure; translated from Dunkeld. He was nephew of James I.; Lord Chancellor, 1444; Lord Regent, and founder of St. Salvador's College. He went abroad in the hope of healing the papal schism; died May 10, 1466, and was buried in the north wall of the college chapel of St. Salvador, where his tomb remains. Arms, a chevron between three crosslets, within a double tressure.

ARCHBISHOPS, METROPOLITANS, AND PRIMATES OF ALL SCOTLAND.¹

1466. Hon. Patrick Graham, son of Lord Graham; translated from Brechin. Having accepted legatine power without authority, the King imprisoned him in Loch Leven Castle, where he died in 1478, and was buried in St. Serf's Island. Arms, on a chief engrailed three escallop shells, within a double tressure, flowered, counterflowered.
1478. William Scheves, a student of Louvaine, and astrologer; Archdeacon. As Archbishop he received the pall at Holyrood; he died January 28, 1496, and was buried before the high altar. Arms, three mountain cats passant, in pale.
1497. James Stewart, Duke of Ross, brother to James IV.; Lord Chancellor, Commendator of Dunfermline and Arbroath; died in 1503, and was buried in St. Andrew's.

¹ Rayner, ad. ann. 1472, n. 17, tom. xix. p. 240; ad ann. 1487, n. 32; Sixt. IV. lib. Bull. pp. 36, 100; App. Hist. Scot., p. 390; Hist. Scot. ab Anglo, p. 282.

1509. Alexander Stewart, base son of James IV.; Lord Chancellor; killed at Flodden, 1513.
1514. Andrew Forman, of Hatton, Bishop of Moray, Archbishop of Bourges, Commendator of Pittenweem, Abbot of Dunfermline, where he was buried in 1522. Arms, a chevron between three fishes hauriant.
1522. James Beaton, youngest son of James of Balfour; Abbot of Arbroath; Archbishop of Glasgow; Lord Chancellor. He, in June, 1538, married James V. to Mary of Lorraine in the cathedral. He died in 1539.
1539. David Beaton, nephew of James Beaton; Rector of Campsey; Lord Privy Seal, 1528; Envoy to France, 1533; Abbot of Arbroath, 1523; consecrated to *Mirepoix*, December 5, 1537. Cardinal-Priest of St. Stephen in Cælio Monte, January 18, 1538; foully murdered May 29, 1549. To him the English Council alluded when it desired Hertford, in 1544, "so to spoil and turn upside down the Cardinal's town of St. Andrew's, as the upper stone may be the nether, and not one stick stand by another, sparing no creature alive within the same, specially such as either in friendship or blood be allied to the Cardinal."¹ Arms, a fess between three lozenges.
1543. John Hamilton, base son of the Earl of Arran; Lord Privy Seal; Lord Treasurer; consecrated to Dunkeld. He was hanged, in steel cap and mailed shirt, by the Regent Murray, at Stirling, April 1, 1570.

PRIORS OF ST. ANDREW'S.

1140. Robert, died 1162.
Walter, Precentor.
1186. Gilbert, died 1188.
Thomas, died 1211; resigned and retired to the monastery of Cupar Angus.
Simon, resigned and became Prior of Lochleven, 1225.
Henry de Norham, resigned, leaving the convent burdened with debt, in 1236.
John White, died in 1258.
1258. Gilbert, Treasurer, died 1263.
John Haddenton, died 1304; buried in the Chapter-house.

¹ Burton, iii. 432.

Adam Mauchane, Archdeacon, died 1313; buried at the right of his predecessor.

John de Forfar, Vicar of Lochrieff, Chamberlain to Bishop Lamberton; built the sub-prior's lodge; died 1321, and was buried in the Chapter-house.

John de Gowrie, died in 1340; buried in the Chapter-house.

William de Lothian, Sub-Prior. Besides his numerous works here, he was also a great benefactor to the conventual churches in Fife-shire; died in 1354; buried in the Chapter-house.

Thomas Bisset, nephew to the Earl of Fife; resigned in 1363, to the great sorrow of the canons, who cried, "Why desert us, father? Be favourable, and leave us not destitute."

Stephen de Pay; he was taken prisoner by the English when on his voyage to Rome to obtain the papal confirmation as Bishop-elect; and died at Alnwick in 1386.

Robert de Montrose, Prior of Lochleven, the restorer of the nave. A canon named Plater, rendered furious by his attempts to reform him, poinarded the prior at night as he was going up to the dormitory. He lingered only three days, and was buried in the Chapter-house in 1393. His assassin was condemned to perpetual imprisonment on the day following the funeral, in open church, by the bishop.

James Bisset, nephew of Prior Thomas. This devoted, gentle-hearted, and munificent servant of God, was a great benefactor to the cathedral, and also furnished the mensal churches with ornaments. He required two of the canons to be Licentiates, and five Bachelors in the Decretals, and two Masters of Divinity; he redeemed the lands which were mortgaged; the almonry, the church service and ritual were objects of his special care. He "lived like a hermit," and died June 25, 1416, and, with an epitaph recalling him as "a polished jewel," was buried in the Chapter-house, leaving a memory that "went up as melody pleasing to God and man." Several of the canons in his time were promoted to high office in the Church.

William de Camera, Sub-Prior; died on his way to Rome for confirmation, in 1417, and was buried in St. Giles's Church, Bruges.

MITRED PRIORS.

1418. John Haddenstone, D.D., Envoy to Pope Martin I. 1418, and again in 1425, Chaplain to the Pope, Dean of Theology in the University. He built the great east window in place of three smaller lights; he procured the mitre from Pope Martin; died July 18, 1443, and was buried in the north wall of the Lady chapel.
1443. William Bonar; furnished the library with books. He died in 1462, and was buried under a brass near the holy-water stoup.
David Ramsay; built the library and "covering of the great altar."
He died in 1469.
William Carbon, died 1482.
John Hepburn, founder of St. Leonard's College, with the funds of the lesser guest-house for pilgrims. He wrested the castle from the Douglasses in 1514, and held it against a siege by the Earl of Angus. He built the precinct wall, and died in 1522. Arms, on a chevron a rose between two lions passant. Motto, "Ad vitam."
Patrick Hepburn, nephew of Prior John, Bishop of Moray, a bad and licentious man. He completed the close wall.
Lord James Stewart, Earl of Murray, base son of James V.; Com-mendator of Pittenweem. At the suppression he joined the plun-dering party, and came to a violent end, being shot at Linlithgow in 1570.

ARCHDEACONS OF ST. ANDREW'S.

- Veremunda, a learned Spaniard.
1164. Matthew.
1178. William, "Dean of Matussale."
Hugh de Roxburgh, Bishop of Glasgow.
Walter.
Ralph.
1177. John Scot, Bishop.
Goulin.
1190. Laurence.
William de Bondington, Bishop of Glasgow 1232.
1236. L.
Abel, Bishop.

1250. Gamelin, Bishop.
 William Wishart, Bishop of Glasgow 1272, Bishop 1272.
 Robert Wishart, Bishop of Glasgow 1272.
 Adam Mauchane, Prior 1301.
1288. Gregory.
1325. James Bane, Bishop 1328.
1357. William Greenlaw.
1377. John Peebles, LL.D., Bishop of Dunkeld.
 William Foulis, founded the altar of C. C. at Linlithgow.
1401. Thomas Stewart, son of Robert II.
 William Turnbull, Bishop of Glasgow 1448.
1473. William Sheves, Archbishop 1478.
1483. John Ireland.
1490. Alexander Inglis, Treasurer of Glasgow, Keeper of the Rolls, Dean
 and Bishop-elect of Dunkeld 1483.
1506. Gavin Dunbar, Bishop of Aberdeen 1519.
1549. George Dury, son of John Dury of Fife; born 1496; Abbot of Dun-
 fermline; suffered for his religion.

ARCHDEACONS OF LOTHIAN.

Rector of Currie, 240*l.*; Restalrig, 247*l.* 6*s.* 8*d.*; and Provost of Crichton, 138*l.* 6*s.* 8*d.*

William de Bosco, in the reign of King Alexander.

- 12— John de Leicester, Bishop of Dunkeld 1211.

William R. of Keldeleth, 1296.

1362. Walter de Wardlaw, Bishop of Glasgow in 1367. He went on a pilgrimage to St. John of Amiens.

1406. William de Lauder, Bishop of Glasgow 1408.

1474. Archibald Whiteland, Sub-Dean of Glasgow, Secretary to the King,
 Dean of Dunbar; died Oct. 3, 1498.

1501. David Arnot, Bishop of Galloway 1509.

The diocese contained eight rural deaneries—Fyfe, Fotherick, Gowrie, Angus, Mearns, Linlithgow, Haddington, and Merse, and parts of Perth, Angus, and Mearns. The Tweed divided it from Glasgow, and the other line was from the influx of Carham Burn to the meeting of the Leedor and Tweed.¹

¹ Chalmers's *Caledonia*, ii. 150.

ARCHDEACONRY OF ST. ANDREW'S.

*Deanery of Merkis.*¹

- Aldkambus, St. Helen, 10*l.* 13*s.* 4*d.*; Vicarage, 10*l.* 10*s.*; Coldingham Priory, patron.
- Koldingham, 102*l.* 19*s.* 6*d.*; Coldingham Priory.
- Lambertun, 6*l.* 1*s.* 2*d.*; Coldingham Priory, 13*l.* 6*s.* 8*d.*
- Berwick, 29*l.* 6*s.* 8*d.*; Coldingham Priory, 66*l.* 10*s.* 8*d.*
- Mordington, 20*l.*
- Fulden, 31*l.* 1*s.* 2*d.*
- Churneside (Skyrnessede), 40*l.* 1*s.* 2*d.*; Collegiate Church of Dunbar.
- Edinham, St. Cuthbert V., 8*l.*; Durham Priory, 38*l.*
- Dunse, 80*l.*; Collegiate Church of Dunbar.
- Ellum, 19*l.* 13*s.* 4*d.*
- Caneschawes (Craneshawnes), 20*l.*
- St. Boython's Kirk.
- Langtune V., 18*l.*; Kelso Abbey, 13*l.* 6*s.* 8*d.*
- Fissewyk V., 6*l.* 13*s.* 4*d.*; Coldingham Priory, 1*l.*
- Hovenor.
- Aytun (Hotone), 25*l.* 0*s.* 10*d.*; Coldingham Priory.
- Hupsetlintun, 21*l.* 18*s.* 10*d.*
- Hilton.
- Witholme (Whyteshosme), 30*l.* 1*s.* 2*d.*
- Simperinge, or Simprinc V.; Kelso Abbey, 12*l.*
- Swyntun V., 7*l.* 10*s.*; Coldingham Priory, 22*l.*
- Leynulf [Laynal], 49*l.* 9*s.* 7*d.*; Coldstream.
- Foghar (Fogghowe), 7*l.* 9*s.* 10*d.*; Kelso Abbey, 21*l.* 9*s.* 4*d.*
- Poulward (Poulesworth), 14*l.* 5*s.* 6*d.*
- Greenlawe V., 12*l.* 2*s.* 9*d.*
- Gorden St. Michael, with Burton Church; Kelso Abbey, 26*l.*
- Ilaliburton.
- Home St. Nicholas, with Wederle Chapel, 27*l.* 11*s.* 8*d.*; Kelso Abbey.
- Stichil V., 10*l.*; Coldingham Priory, 26*l.* 13*s.*
- Edinton (Edetham), 13*l.* 6*s.* 8*d.*; Coldingham Priory, 28*l.*

¹ Registrum Prior. St. Andrew. Prior. de Coldingham, cx.

Marsintun Chapelry of Eccles, }
 Bingham Chapelry of Eccles, } Eccles, 10*l.* 13*s.* 11*d.*
 Letham Chapelry of Eccles, }
 Smalhame, 26*l.* 13*s.* 4*d.*; Dryburgh Abbey.
 Malkaristun, 6*l.*
 Meritun; Dryburgh Abbey.
 Hersildun (Erceldoune), 13*l.* 6*s.* 8*d.*; Durham Priory, 28*l.* 0*s.* 8*d.*
 Leggerswede (Lejartwode), 16*l.*
 Laweder (Lonweder), 3*l.* 9*s.* 2*d.*; Dryburgh Abbey.
 Wedhall, the Bishop's Vicarage, 9*l.* 13*s.* 4*d.*
 Childinchurche (Chemdilkirk), 10*l.*; Dryburgh Abbey, 30*l.*
 Neythernstall, for the Bishop's procurations, 33*l.* 6*s.* 8*d.*; Vicarage, 10*l.*

Deanery of Fotheri.

Clackmanan; Cambuskenneth Abbey.
 Mukard.
 Kernoch; Scotland's Well.
 Torry.
 Dunfermelin; Dunfermline Abbey.
 Inverkethyn; Dunfermline Abbey.
 Kinghorne Parva; Dunfermline Abbey.
 Kinghorne Magna; Dunfermline Abbey.
 Kirkaldin; Dunfermline Abbey.
 Dishard (Dysert).
 Wemis, St. Cuthbert; Trinity College, Edinburgh.
 Methull.
 Kles (Eccles), St. Cuthbert; Cambuskenneth Abbey.
 Kinross; Dunfermline Abbey.
 Porthmok, St. Mayoca; St. Andrew's Priory.
 Hurwhareric.
 Kinglassi; Dunfermline Abbey.
 Markinge (Markinch); Priory of St. Andrew's.
 Kilgoueri (Falkland); Priory of St. Andrew's.
 Hukdirdmukedi.
 Ardgrosc.

SCOTI-MONASTICON.

Forthir.
Quilte.
Losresk.

Deanery of Fife.

Karal (Crail), St. Macrubha; Haddington Convent.
Kibretheni (Burntisland); Dryburgh Abbey.
Aynistrother; Pittenweem Priory.
Abircrumbyn, St. Monance; Dunfermline Abbey.
Kellyn; Dunfermline Abbey.
Kilcukenath.
Nithbren.
Largauc.
Sconyn; Priory of St. Andrew's.
Kennachyn (Kennoway); Priory of St. Andrew's.
Syrays (Ceres); Priory of St. Andrew's; Kirkheugh College.
Tarveth, St. Englacius; Cambuskenneth Abbey.
Kenbak.
Duneynach.
Holy Trinity, St. Andrew's; Priory of St. Andrew's.
Lochris (Leuchars), St. Ethernase; Priory of St. Andrew's.
Forgrund; Priory of St. Andrew's.
Loginmurthlak, St. Moluac.
Kilmanyn; Paisley Abbey.
Flisk.
Lundores; Lundores Abbey.
Culessy; Lundores Abbey.
Monymel.
Creyh, St. Devenic.
Dunbulg.
Cupir, St. Michael; Priory of St. Andrew's.
Huntremunesy (Auchtermoonzie); Scotland's Well.
Dervesyn (Dairsie); Priory of St. Andrew's.

Deanery of Gouern.

Potyn, St. Photinus.
Ferthevieth.

Methphen.
 Lumphortyn.
 Perth, St. John Baptist; Dunfermline Abbey.
 Scone, St. Modwenna; Scone Abbey.
 Cambusmichael, or St. Martin's; Scone Abbey.
 Blare; Prebend of Dunkeld; Scone Abbey.
 Kulas; Londres Abbey.
 Banevilt.
 Foulis, St. Bean and St. Methven.
 Forgrund; Priory of St. Andrew's.
 Rossinclerach.
 Inchethor.
 Kynspinedy.
 Rath.
 Erole.
 Kynul, St. Constantine; Cambuskenneth Abbey.
 Kynefaunis; Scone Abbey.
 Rinde.

Deanery of Angus.

Lundyn.
 Lif.
 Invergoveryn.
 Login Dundee; St. Andrew's Priory.
 Stratheymartin, St. Martin.
 Stratheyninian, St. Ninian.
 Morens.
 Monifoth, St. Rule.
 Barry.
 Aberlloch.
 Aberbroth, St. Vigean's.
 Athin.
 Inverkethel.
 Inverlunan.
 Dunemad.
 Inchebryok, St. Keoch (Craig).
 Ketenis, or Catherline; given by William I. to Arbroath.

Neutyl; Arbroath Abbey.

Nevith.

Effy.

Erolyn.

Lumtrethyn.

Kerimor.

Glammis, St. Fergus.

Kynetleys; College of Kirkheugh.

Inverarethin, St. Monance; Londres Abbey.

Machinlur.

Restinoth; Cambuskenneth Abbey.

Forfar; Restinoth Priory.

Roscolbyn.

Edevyn.

Kynel, St. Constantine.

Tanethais (Tannadyce), St. Columba.

Ablevinach.

Aldebar.

Dun.

Login (Montrose), St. Martin; St. Andrew's Priory.

Dunlopin.

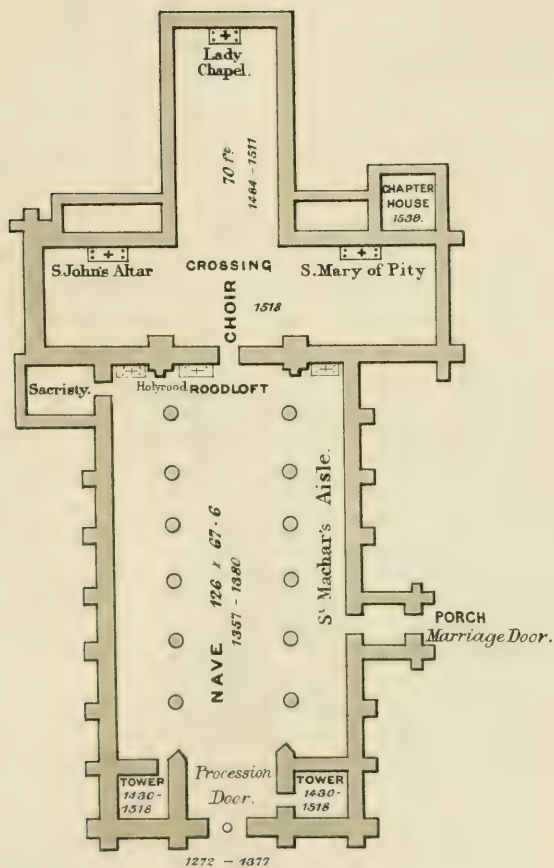
Adel.

Dulbdok.

Inveraritie, or Methie; E. of Crawford; Archbishop of St. Andrew's.

St. Cyrus, or Eccles Greig.

The archdeaconry of Lothian occurs under Edinburgh.



ABERDEEN.

RESTORED.

ABERDEEN.¹

ON the site of an earlier church, commenced in the eleventh century, the present Cathedral of SS. Mary and Machar, or Maurice, was erected between 1272 and 1377, receiving additions up to the period of the suppression. It is built of cold grey granite, and was, when entire, of the same length as St. Asaph, or about 16 feet longer than Wimborne Minster, and cruciform in plan.

Before Hugh de Benham retired to the pleasant woods of Loch Goyle, he had begun to rebuild the Cathedral after a nobler fashion, and of larger size, when his funds failed, and about ten years later, on September 9, 1289, his successor obtained the Pope's permission to apply the first-fruits of all the benefices within his diocese to the continuation of the works.

Alex. Kininmonth, in 1357, demolished the remains of the old church, and laid the foundation of another, but died before the walls were 18 feet high. Bishop Lichtoun, in 1424—40, built St. John's aisle, or north wing of the transept, laid the foundations of the choir and three towers, and advanced the works. His epitaph says that he built "separately the fabric of the church from the choir station [*i.e.* the rood loft, where the last station of the procession halted] up to the top of the walls." A ceiling of red fir was added, and the church was roofed and paved in 1445 by Bishop Lyndsay. Bishop Spens repaired the palace and canons' manses in the chanonry, and added the stalls and throne in 1460, with glazing for the windows. Bishop Elphinstone completed the great central tower, which formed a sea mark, and furnished it with fourteen bells in 1489, three of which were suspended

¹ *Scotiae Indiculum*, 164; *Holinshed*, 590; *Vite Murthlacensium et Aberdonensium Episcoporum*, Bannatyne Club; *Registrum Episcopatus Aberdonensis*, ii. 52—56; *Maitland and Spalding Clubs*; *MS. Harl.*, 4623, fo. 198-6; *Spotswood*, *Hist. App.*, 6; *Theiner*, 146; *Bishop Forbes' Kalendar*, 383 *Extracta*, 55; *Boece*, xii. c. 18; *Leslie*, l. x. p. 563; *Boethius*, fo. x. xiv. xxx.; *Keith*, 562; *Gent. Mag.*, lxi. 689; *Antiq. of Aberdeenshire*, i. 318, 413, 416; *Notes by T. S. M.*, 67; *Kennedy's Annals of Aberdeen*, B. ii. 339; *Views in Billings*; *Douglas's East Coast of Scotland*, 185-6; *Rickman*, 285; *Orem*, *Description of the Canonry*, in *Gough's Bibl. Topogr.*, No. 3; *Spalding*, i. 235; *Archæol.*, xxi. 486; *Ant. of Aberdeenshire*, 414; *Coll. for Aberdeenshire*, 216—221; *Views in Slezer and Spalding*, ii. 57; *Gough*, *Sep. Mon.* ii. 125; *Beauties of Scotland*, iv. 496; *Innes Sketches of Early Scott.* *Hist.* 85; *Hist. of Aberdeen and Banff*, 309; *Reg. Vet. de Aberbroth*, 241.

upon "oak trees." He then proceeded with the choir, but there was only a small portion completed when he died, in 1514, the high altar being placed in Bishop Dunbar's aisle. This bishop completed the western towers and the south wing of the transept in 1522. He also ceiled the nave with oak, adorning it with the arms of the chief benefactors—the Emperor, the Pope, the kings, bishops, and nobles of Scotland and foreign princes¹—the architect being James Wynter of Angus. Bishop Stewart built the Consistory or Chapter-house in 1532. The north-west tower contained the Charter-house, or muniment-room. Bishop H. Lichtoun was buried in St. John's aisle, and Bishop Dunbar in the south wing. Part of St. Machar's aisle, at the west end of the nave, faced the Consistory Court; in it Bishops Cheyne and Scougall were buried. The south was called the Marriage Door, and the west the Procession Door, the former being used in the first portion of the office of holy matrimony, and the latter for grand receptions of processions on Palm Sunday, and the pontifical coming of the bishop specially. Water for the font and cleansing the vessels and ornaments was brought from St. John's Well, through the north door. In 1544 Bishop Stewart, during the English invasion, was removing the jewels and plate to a place of safety, when he was intercepted by Forbes of Corsedale, who robbed him of a portion, amounting in value to 700 marks, and the residue he redeemed at the price of 500 marks. The robber was excommunicated.

In 1559, on the approach of the Protestant congregation, the sacred plate of the Cathedral and ornaments of St. Nicholas were removed to a place of security; on Dec. 29th the spoilers from Angus and Mearns attempted to destroy the spire, but were arrested by the citizens flying to arms.

On January 4th, 1560, after the spoil of the Dominicans on School Hill and the Carmelites on the Green, by the Protestants, who unleaded the Church of the Grey Friars, the Cathedral was robbed of its treasures, the ornaments being sold to furnish the common fund of the city; but the bells, lead, and other furniture, which had been taken on board ship, sunk with William Birnie, who was going with them to a sale in Holland, not far from the Girdleness. In 1568 the remaining lead was being removed piecemeal from Elgin and Aberdeen, until the Privy Council, on February 7, ordered it to be publicly sold for the support of the army. "The General Assembly in 1640 ordained our blessed Lord Jesus Christ His arms to be hewn out of the

¹ Douglas enumerates the arms of the sovereigns of England, Portugal, Navarre, Sicily, Bohemia, Arragon, and Cyprus, and the dukes of Bourbon and "Gibrie."

front of the pulpit [rood loft], and to take down the portrait of our blessed Virgin Mary, and her dear son baby Jesus in her arms, that had stood since the upputting thereof in curious work under the sill-ring [ceiling] at the west end of the pend [arched space], whereon the great steeple stands. The Master of Forbes caused a mason to strike out Christ's arms in hewn work on each end of Bishop Dunbar's tomb, and likewise chisel out the name of Jesus, drawn cypher-wise, IHS, out of the timber wall [wooden screen] on the fore side of Machar aisle, before the consistory door."¹

On May 9, 1688, after being preserved in the previous century from utter ruin by the Earl of Huntley, the Cathedral lost its great tower, a grand sea mark, 150 feet high, depicted by Slezer, which had been weakened by the English soldiers, who destroyed the remains of the choir to build a fort in 1652, and by the endeavour of some silly masons who tried to underpin it.

It retains a nave of five bays, 126 feet by 67 feet 6 inches, with pointed arches and round pillars, some having flowered capitals well worked; traces of a choir that was aisleless, and, with the crossing, possibly measured 70 feet; and a fragment of the south wing of the transept. There is a south porch with a parvise. The west front, which is bold, massive, and imposing, presents a gabled porch under seven windows, tall, and of one light, with round heads trefoiled. On the sides are two flanking towers, machicolated, with clumsy, short, spiked octagonal spires, in all 113 feet 7 inches high. The storm (dormer) windows in the clerestory are single lights, round-headed. There is no triforium. The richly carved pulpit remains.

The fragments of the transept walls contain in the north wing the broken effigy of Bishop Lichtoun, and in the south arm the canopied tomb of Bishop Dunbar with a headless effigy, and stars, crescents, and roses "sown" among the mouldings and rich foliations; and under a round arch ornamented with leaves, the tomb of another bishop, bearing these arms—a lion rampant with a tail double-queued, debriused by a bend charged with three escallop shells.

The Cathedral seal represented the Nativity, but symbolized the Holy Child under the mystical form of the fish (ichthus), the ancient Christian emblem.

We possess the following inventory of the Cathedral of Aberdeen, on July 7, 1559, printed by Orem, and, with many blunders by Keith, delivered to the keeping of the canons by Bishop Gordon :—

¹ Spalding, i. 235.

- "To Mr. Robert Erskine, Dean, in chandlers (candelabra, candlesticks), chalices, paxes (for giving the kiss of peace at mass), and a cross, 113½ oz.
- To Mr. Alexander Seton, Chancellor, in basons, censers, and chalices, 89 oz.
- To Mr. John Stewart, Archdeacon, 92 oz.
- To Mr. Patrick Myreton, Treasurer, besides a gold chain and great ring, and five chalices for daily use, 89½ oz.
- Two crowns, overlaid with pure gold, with rich precious stones in them (probably ornaments of images, such as one used for the coronation of Robert Bruce at Scone, in default of the crown of Scotland).
- To Mr. John Leslie, parson of Oyne, the image of the Blessed Virgin Mary, of silver, 114 oz. Five other prebendaries received severally 90, 91, 83, 24½, and 16 oz."

Then we have the first hint of spoliation in prospect in this entry:—

- "Delivered to the Earl of Huntley, Chancellor of Scotland, in custody, upon his bond of restitution:"—(being given to him for safe-keeping, as being in danger from Protestant spoilers.)
- "A chalice of pure gold, with the patent thereof, three pointed diamonds in the foot thereof, and two great rubies of Bishop Dunbar's gift, 59 oz.
- It., a great Eucharist¹ (a cup, or pyx, for reservation), artificially wrought, 14 lb. 2 oz.
- It., two silver candlesticks, 6 lb. 14½ oz.
- It., a holy-water font (vat), with a stick (a sprinkler), all of silver, 6 lb. 12 oz.
- It., a silver cross, part overgilt, 6 lb. 8 oz.
- It., a book with the written evangel, of the which one side is silver double overgilt, 3 lb. 8 oz."

All those above written of pure gold are marked with Bishop Gavin Dunbar's arms.

"It., the Bishop's great mitre, all overgilt with gold, and all overset

¹ Knox speaks of the priest of Perth "opening a glorious tabernacle which stood upon the high altar." *Hist.*, i. 329.

with oriental pearls and precious stones, and silver overgilt, the hail (whole) mitre extending to 5 lb. 15 oz.

It., two staves (pastoral staffs) pertaining to the Bishop's pontifical; the one weighing 6 lb. 7 oz.; the other, with the King's arms, 2 lb. 13 oz."

This is a meagre list of plate for a great cathedral, especially as many articles were of recent presentation.

The next list is that of ornaments of the church and ministers in hangings and vestments :—

"Six capes of cloth of gold (copes for choirs or processions).
Three of red cloth of gold champéd with (with a ground of) velvet.
One of white cloth of gold champéd with blue velvet.
One of red champéd with blue velvet.
A Forbes caip, and one of carbuncle.
Five of red velvet.
Four of green velvet.
Four of blue velvet.
Five of white damask.
Two of green champéd velvet.
An old cape of cloth of gold.
Three mort capes of double worsett (black copes worn at burials of the dead)."

For the altar :—

"A frontal [a pall or hanging in front of an altar (Lyndw. iii., tit. 27, p. 252)] of gold and green velvet.
Another, of blue velvet, with images of gold.
Two of carbuncle (colour; the frontal and super-frontal, or upper cloth, were hung below and above the slab or table).
Two of arras.
One of fustian.
One of linen.
Two napkins [linen cloths to cover the altar vessels; called altar palls, or sindons, or corporals; and chalice veils (Lyndw. l. iii., t. 25, p. 235). Two towels were placed under the corporal, and the third accompanied the lavatory. (Ib., 252.) The chalice and paten stood on the corporal.]

A rich hand-towel [or mundatory, for drying the priest's hands and lips after the ablution; it was kept in a theca, or cover, near the laver. (*Ibid.*)]

Four cushions of cloth of gold, lined with green velvet.

Two of gold cloth and silk (book-rests for the missal and the texts, or Gospels, which had embossed covers).

Six of champed red velvet.

Four of old cloth of gold.

The Pontifical (the bishop's) robes, viz., a chesabil, four tunicles, three stoles, five fawnois of cloth of gold, five albes, five amits, with their paruts [apparels] of cloth of gold.

A chesable (for the celebrant), two tunicles (for epistolar and gospeller), two stoles; three fawnois (phanons or maniples, ornamental napkins worn on the left wrist) of cloth of gold and red velvet, with three albes and three amites (amices or neck cloths), with paruts (apparels, or ornamental collars and wristlets) thereto of the same stuff.

A chesable and two tunicles, a stole and fawnois of white velvet and gold, three albes, three paruts, three amits of white velvet and cloth of gold.

A chesable, two tunicles, two stoles, three fawnois, three albes, three amits, with their paruts all of red velvet.

As many of green velvet, with albes and amits all conform.

As many of blue velvet, with albes and amites conform.

A stand (suit, or set) of white silk, and the chesable set with pearls, with albes, stoles, fawnois, and pertinents (appurtenances, girdles, and amices), all conform.

A stand of brown silk and cloth of gold, with stoles, albes, fawnois, and pertinents conform (agreeably or of a suit).

A stand of carbuncle (red), with stoles, albes, fawnois, and paruts, conform.

It., a stand of pirmed (spun) silk, with the like pertinents conform.

It., another of white damask, with all pertinents conform.

It., a chasuble of white fustian, with stoles and fawnois thereto.

It., a mort stand of black damask, with the like pertinents all conform.

It., another of double worsted (worsted), with the like pertinents all conform.

It., a stand of red scarlet, and another of brown chamlet, all conform.

- It., a great belt (girdle for the albe) of green silk, knapped with gold, and another of silk and gold.
- It., five belts of blue and white bridges (Bruges), knapped.
- It., five rich belts, with blue and white bridges, knapped.
- It., a corporal case, with a cover of cloth of gold (a burse), and two corporals, one great stole with two tunicles of white damask, and two shoes of cloth of gold, with red damask hosen for my lord's pontificalls.
- It., three beakins (bawdekins, cloths of cloth of gold) of green brocade satin.
- It., another, richly wrought.
- It., a great veil, with the towels (a fair linen cloth to cover the chalice and paten, with two towels to lie under the corporal), a veil for the rood-loft (a covering or hanging stretched in front of the choir screen, used to conceal it with the rood Mary and John, in time of Lent), and a veil for Our Lady ('s image).
- It., two great curtains (costers on either side of the altar, to guard the lights from draughts), red and green, for the high altar.
- It., the covering (canopy) of the Sacrament-house, with an antepend (frontal) for Our Lady's altar, of blue and yellow brocade satin.
- It., an antepend for the Sacrament-house (the tabernacle, containing the pyx in which the Eucharist was reserved in a pure linen cloth, under lock and key), with Dornick (*Tournay*) towels to the same.
- It., a beakin for the Sepulchre (the receptacle of the Crucifix or the Eucharist from its removal after vespers on Good Friday until matins of Easter Day), of damask; and another of double worstett, with a great verdure (a carpet representing grass and trees), that lays before the altar.
- It., three banners for the Procession (*vexilla pro Rogationibus*), carried on the three days before the Feast of Ascension (Lyndw., iii. c. 27, p. 252); and two burialls, with their crists (burial or hearse cloths, with armorial badges), with a cap (cope) for the Cross (crocear, or cross-bearer, who carried, *crucem pro mortuis* (Lynd. u. s.), the cross in funeral processions); four tunicles and albes for the bairns (choristers).
- It., the haill hangers (dorsals, or tapestry hangings behind stalls or on the walls), of arras-work of three pieces, for the quire.
- It., three mort-caps."

No organ is mentioned.

There were altars of Our Lady of Pity in the vault; St. Peter, St. Duthac, St. Clement, Our Lady in the south wing, St. John, St. Nicholas, and Holy Rood.

The Chaplain's court, built in 1519, contained chambers for twenty vicars, or chaplains, who served at the altars of St. Catharine, St. Mary, St. Nicholas, St. Devenicus, St. Michael, St. Andrew, St. Maurice, St. Dominic, St. Paul, and the chapter-altar.

The precinct, called in Scotland the Canonry, formed a sanctuary, and held a girth-cross. The bishop's palace, which was on the east side of the cathedral, with the manses on the north, was burned down in 1233 by the crews of a fleet of thirty English ships.

Edward I. visited the cathedral on July 15, 1296.

In 1336, Edward III., in order to punish the city for an onslaught upon his Flemish and English sailors, beginning on a Sunday night, and continuing his raid during the two following days, burned it "without the omission of a single house, although at that time Scotland had no fairer dwellings."

The other palaces were at Mortlach, Fetterneir, and Rayne. The canons' houses, which stood on the north and west sides of the close, were destroyed in 1725. Some of them had chapels attached to them.

In 1256 the chapter was fully completed, when Bishop Ramsay appointed thirteen prebendaries. The constitution was as follows:—

Hebdomadaries of Aberdeen, Priests:

Dean or Archpriest, Rector of Kirkcoun, prebendary of Muriecroft, 80*l*.

Chanter or Primicier, Rector of Auchterless, 40*l*.

Chancellor, Rector of Birse, 40*l*.

Treasurer, Rector of Taviot, 40*l*.

Archdeacon sat on the dean's right hand, Rector of Rayne, 60*l*.

Bishop sat on the right of the archdeacon.

Prebendaries of Baheluy sat on the chanter's right hand, founded 1256.

Kyncardyn, founded 1330, 100*l*.

Turreff, founded 1412 by Bishop Greenlaw, 80*l*.

Kynkell, founded 1480, 120*l*., had the patronage of seven churches.

Rethfen, the Prior of St. Andrew's was patron, founded 1445, 80*l*.

Monymousk, founded 1445, 40*l*.

Deacons:

Murthlac sat on the right of Prebendary of Baheluy.

Ovyne or Oyne, founded 1256. Prothonotary, or "Rome-raker going to Rome for instructions."

Crowdane or Mercrudan, founded 1256.

Ellone, founded 1325, 10*l*.

Methlak, founded 1362, 40 marks.

Crethmont or Crimond, founded 1262, 20*l*.

Codilstan or Cauldestone, founded 1414, 10 marks.

Sub-deacons :

Bachorydevenyk, founded 1256.

Clat.

Tulynestil, founded 1376, 20*l*.

Forbes, founded 1325, 20 marks.

Invernochty Strathtie with Auchendour, founded by the Earl of Mar, patron, 1356, 20*l*.

Aberdour, founded 1318, 40*l*.

Lummey or Lonmay, founded 1314, 20*l*.

Filorth or Philorth, founded 1361, 40*l*.

Dere, Old Deir, founded 1256.

Dummaok or Drumoak, founded 1368, 10*l*.

St. Nicholas.

St. Mary Snow Church (ad nives), founded 1499.

At a later date than the fourteenth century, the prebendaries of Clatt, Kinkell, Rathven, Murthlack, and Monymusk were added ; and also the sub-chanter, who held the hospital of St. Peter. Bishop Elphinstone, in 1506, required that there should be twenty vicars, who were to receive institution with a ring from the bishop, and have £10 a year each, with commons ; two deacons and two sub-deacons, each at £6 13*s*. 4*d*. ; two acolyths at £4 each ; a sacristan at £10, and twelve choristers at £2 13*s*. 4*d*. The dean and præcentor sat at the west corners, and the chancellor and treasurer at the east ends of the choir ; next to the former were canons in order of installation, except where their stalls carried precedence ; after them priest vicars, with deacon vicars in the second row ; and below them acolyths and boys. After three peals, beginning at five A.M., matins were said at six, and followed by the Lady Mass ; at three for vespers, and at eight for the repose of the dead. In 1547, a canon-predicant without a prebend was appointed, owing to the dearth of preaching clergy, the prevalence of heretical pravity and the need of theological learning, who gave divinity lectures in the

cathedral twice a week, and preached once a month, and in every commune church once yearly. The vicars wore surplices and furred copes. There was also a master of the song school. Hitherto there had been seven priest vicars, three deacon vicars, three sub-deacon vicars, two parish chaplains, two sacristans, two taper-bearers, and two thuriblers.

In 1609 and in 1688 the constitution included the—

Dean, Rector of St. Machar's, and Principal of King's College.

Chanter, R. of Auchterless.

Chancellor, R. of Birse.

Treasurer, R. of Daviot.

Archdeacon, R. of Rayne

Sub-chanter, R. of St. Peter's.

Prebendaries of Deir and Ellon, and seventeen parish clergy, rectors of the old prebendal parishes.

FASTI ABERDONENSES.

The see was worth 1,653*l.* 16*s.* 9*d.*, besides wheat, muir fowl, salmon fisheries in the Dee and Don, &c.

BISHOPS OF MURTHLAC.

1010. Beanus or Beyn, buried at the postern of Murthlac.

1042. Donercius.

1084. Cormach.

1123. Nectan, died 1154. He translated the see to Aberdeen in 1126.

BISHOPS OF ABERDEEN.

1154. Edward, Chancellor of Scotland 1140. Received a bull to appoint either monks or canons, probably in lieu of Culdees. He died in 1171.

1172. Matthew, consecrated April 2; Archdeacon of Aberdeen; assisted to consecrate Bishop John of St. Andrew's, at Holyrood. He died on August 20, 1199.

1200. John, Prior of Kelso; sat in the council of Perth 1201; died 1207. Adam de Crail; died 1228. He was chaplain to the king.

1228. Gilbert de Stirling; recovered Clova and Biros from "the wicked highlanders" (montani). He died in 1239.
- Ralph de Lambley, Abbot of Arbroath, who introduced the asceticism of the monk into the bishop's palace, and went barefooted through his diocese preaching. He died 1247, with these words on his lips, "I was glad when they said unto me, I will go into the house of the Lord."
- Peter de Ramsay; drew up the statutes of the cathedral, and fixed the stipends of vicars at 15 marks by the year, a provision against which the abbots of Lindores and Balmerino appealed, as a council of Scotland required every parish to have a resident priest. He died in 1256.
1256. Richard Poiton, an Englishman. He declared the church of SS. Mary and Machar, Aberdeen, to be the sole cathedral. He died in 1270.
- Hugh de Benham, consecrated by Pope Martin, at Rome. He sat in the Council of Lyons, 1274. He died a violent death, in 1282, at Bishop's Loch, or Loch Goyl—by guile says the Epistolare; suffocated by a cough, according to Boece, among those pleasant woods which the old man dearly loved.
- Henry le Chen, of the Comyn family, sat in Parliament at Brigham, March 17, 1289, and at Dundee on Feb. 24, 1309, when the Scottish clergy declared in favour of Robert Bruce, that "the loyal people of his realm would live or die with him." He founded the prebend of Ellon, and died in 1328.
- Alexander de Kyninmund; built the palaces of Aberdeen and Fetterreir. He died Aug. 14, 1394.
- William de Deyn; completed the buildings begun by his predecessor, and those at Murthlac and Rayne, and restored those which had been injured by the English. He reformed his clergy, who had "run wild" (sylvestres) during a long civil war. He endowed the vicarage of Old Aberdeen with 10 marks. He died Aug. 20, 1350, and was buried in the choir.
- John Rait, D.D.; died 1355; buried in the choir.
- Alexander de Kyninmund II.; consecrated at Perth in 1356; confirmed the Prebend of Invernochty, with Auchendor added, in 1361, and founded that of Tullynesslyn 1376. He died July 29, 1380, and was buried before the high altar. Arms, a chevron between three fleurs de lys.

Adam de Tynninghame, Dean of Aberdeen; canon of St. Andrew's; ambassador to France 1371. The king's base son came to murder him, and he went to meet him, then baring his venerable white head, he said calmly, "If this be what you seek, take it; life and all; see, I have brought it to thee." The companions of the young man restrained his violence, and his father sent him to a close dungeon. The good bishop died in 1389.

Gilbert de Greenlaw, Canon of Aberdeen; Chancellor of Scotland; Envoy to Charles VII. of France. He died Sept. 20, 1422, and was buried in the choir. Arms, a chevron between three water-bougets.

1422. Henry de Lichon, Præcentor of Elgin; consecrated to Moray March 8, 1414. Died Dec. 14, 1440, and was buried in St. John's aisle.

1441. Ingelram de Lyndesay, LL.D., Prebendary of Methlac. He paved and roofed the cathedral. He died Aug. 24, 1458, and was buried in the choir.

1459. Thomas Spens, Bishop of Galloway; keeper of the Privy Seal 1468—71; Envoy to France, Burgundy, and England; built the palace of Aberdeen, and founded St. Mary's Hospital, Edinburgh. He died April 14, 1480, and was buried, it is said, in Trinity College Church, in Edinburgh; his effigy remains in the Collegiate Church of Roslyn.

1480. Robert Blackader, Prebendary of Glasgow; translated to that see in 1484.

1484. William Elphinston, LL.D., Bishop of Ross 1481; son of William, a burgess; born at Glasgow 1437; Rector of Glasgow; Official of Lothian; Archdeacon of Argyle; Envoy to Louis XI. and the Emperor Maximilian; Chancellor of Scotland 1487; Privy Seal; Founder of King's College, Aberdeen, Aug. 21, 1498—1506; and builder of the Dee Bridge Works, to which he bequeathed 10,000*l*. He was a very learned and diligent student. After the battle of Flodden he was never seen to smile. When he was laid in his grave, his pastoral staff of silver clove in twain, and one portion fell into his last resting-place, when a voice said, "With thee, William, the mitre should be buried." He died Oct. 25, 1514, and was buried in the cathedral. Arms, a chevron between three bears' heads.

1515. Alexander Gordon, cousin of the Earl of Huntley; Rector of Fetteresso; Præcentor, and Dean of Moray. Died of a fever June 30, 1515.

1519. Gavin Dunbar, son of Sir Alexander Dunbar, of Westfield, and Elizabeth, daughter of Alexander Sutherland; Dean of Moray 1487; Clerk of the Council 1503; Archdeacon of St. Andrew's 1506; Master of the Rolls. He founded a preceptory or hospital at Aberdeen for twelve bedesmen 1532, and built the chaplain's manse. He died at St. Andrew's, March 9, 1532, and was buried in the transept. Arms, three pendent cushions within a bordure engrailed; 2, a lion within a bordure.
1531. William Stewart, LL.D., son of Sir Thomas Stewart, of Minto; born at Glasgow; Prebendary and Dean, 1527, of Glasgow; Lord Treasurer 1530; Rector of Lochmaben, Ayr, 1528; Provost of Lincluden 1530. He went as Ambassador to England in 1533, with nine sumpter mules, who made a tinkling with silver gilt bells upon their harness. He drew up statutes in 1540, and died on April 17, 1545. Arms, a fess debruised by a bend engrailed.
1541. Hon. William Gordon, fourth son of the Earl of Huntley; studied at Paris; Rector of Clatt; Chancellor of Moray. Died Aug. 6, 1577. Arms, three boars' heads erased.

Deans.

R. of Arbethnot and Glenbergie, 331*l.* 2*s.* 8*d.*

1150. Roger.
 1228. Alexander.
 1240. Robert.
 1290. Walter Blackwater.
 1292. Hervey de Rabeth.
 1321. Freskyn de Cheyne.
 1333. Gilbert Flemyng.
 1362. Adam de Tynnyngham, bishop; went as a pilgrim to Holy Land.
 1364. Walter de Covington.
 1406. Patrick Spaldyng.
 1451. Andrew de Duresdere.
 1460. William.
 1464. Richard Forbes.
 146-. Roger.
 1491. James Brown.
 1510. James Kyncragy.
 1544. Robert Erskine.

1566. Robert Maitland, R. of St. Machar, and Principal of King's College.
 1585. Robert Erskine.

Præcentors.

- 121-. Jordan.
 1240. Roger de Derbi.
 1416. Simon de Etwa1.
 1428. William Crawford.
 1446. Henry Hervey.
 1460. Thomas.
 1507. Arch. Lyndsay.

Chancellors.

R. of Brus, V. of Bothbury, 260l.

1239. Hugh de Bennum.
 1424. Duncan Petit.
 1458. Duncan Leighton.
 1466. Alexander Inglis.
 148-. George Brown, Bishop of Dunkeld.
 1511. Alexander Seytoun.
 1543. John Reid.
 David Chaumer, Queen Mary's Envoy to implore the aid of France.
 1574. Will. Seton.

Treasurers.

1476. Andrew Bell.
 1479. Andrew Leal, or Lyel.
 1511. Patr. Myreton.
 1522. Rob. Elphinstone.
 1544. John Stewart.
 1559. Andr. Mirtoun.
 Patrick Mirton, the successful opponent of John Knox.

Sub-dean.

1559. Alexander Kydd.

Sub-chanter.

1571. John Collisson, 46l. 13s. 4d., R. of Spital till 1574.

Archdeacons.

Matthew, Bishop 1172.

- c. 1150. Symon.
- c. 1172. Malcallan.
- c. 1178. Symon.
- 1200. Malcolm.
- 1207. Omerus.
- 1357. John Barbour, the poet; studied at Oxford; died in 1395.
- 1424. Thomas de Tynnyngham.
- 1460. Adam.
- 1465. Symon.
- 1460. Laurence Pyot.
- 1531. David Petcarn.
- 1579. James Erskine.

Canons.

- 1294. Ferghar.
- 1335. Thomas of Fingask, Envoy to England.
- 1353. Wm. de Greenlaw, Dean of Glasgow.
- 1391. Will. of Calabre.
- Will. Lange.
- Thos. de Tynningham.
- Robert Wys.
- Walter Forester, Bishop of Brechin.
- 14—. Gilbert de Greenlaw.
- 1460. Walter Idyll, Canon of Brechin.
- 148—. John Peebles, Bishop of Dunkeld.
- 1491. William Knollis, Canon of Glasgow.
- Hector Boece, born at Dundee, c. 1470; author of the "Lives of the Bishops of Aberdeen," and the "History of the Scots."
- 1503. David Guthrie.
- 1507. Alex. Cabele.
- Thos. Pyet.
- 1510—1526. Gilbert Strathnauchyn.
- 1559. Jas. Straquhine, Knox's successful opponent.

TURRIFF.

- 1412. William Hay.

- John de Campo.
 Gilbert de Hay.
 1511. Thomas Dickson.
 1546. William Hay.

METHLECK.

1440. Ingelram de Lyndsay.
 1547. Duncan Burnett.
 1559. John Leslie, Bishop of Ross.
 1571. Thomas Burnett.
 Alexander Anderson.

KINKELL.

1478. Adam Gordon.
 1540. Alex. Galloway.
 1571. Thomas Lumsden.

DULMAYOCK.

1469. Alexander Waas.

SNOW CHURCH.

- Jo. Lyndsay, Lic. L.
 1513. Henry Spital, Lic. L.

ELLON.

1540. Thos. Sudderland.
 1571. John Chalmer.

INVERNOCHTY.

1365. John de Mar, R. of Daunchyndore.
 1540. Hon. Jo. Elphinstone, Prior of Monimusk 1542.

TULLYNESTYL.

1540. Wm. Gabell.
 1571. John Kenny.

BANCHORY.

1571. Robert Mersey.

CLATT.

1540. Alex. Spital.

PHILORTH.

1540. John Leythe.

MONYMUSK.

1479. Rich. Strathaquhyn.

1540. Henry Forsyght.

DEIR.

1540. Jo. Cummyng.

CROWDEN.

1540. Jo. Ogilvy.

PAROCHIALE ABERDONENSE.

DIOCESE OF ABERDEEN. REG. OF ABERDEEN, 58, AND ST. ANDREW'S, 355.

Deanery of Mar, with Patrons or Appropriation.

Kyndroucht (Castleton of Braemar), Monimusk. Culdees of Monimusk.

Crehy, Creythi, Crathie. Monymusk Priory.

Kynmuk, Glenmusk, St. Mary V.

Obein, Aboyne, St. Theunan.

Brass (Braes), or Brise, SS. Michael and Columb. Chancellor.

Kincardine O'Neil, S. Yarchald B. Priest Prebend.

Bencory Tarny (St. Ternan). Arbroath Abbey, 1207.

Eyht (Echt), St. Fincan. Scone Abbey.

Kenernyn (Kinoir), Blessed Virgin Mary, with Fitheranus Ch.

Arbroath Abbey, 1207.

Migmarr (Midmar), St. Ninian. St. Andrew's Priory, 1242.

Clony (Cluny).

Tulyunch, St. Nathalan.

Keg (Keig), St. Diacon. Culdees of Monimusk.

Afford. Monimusk Priory.
 Loychel (Leochel), St. Marnan. Monimusk Priory.
 Cussheny (Cushnie), St. Bride.
 Lunfanan (Lumphany), St. Vincent.
 Forbeys. Sub-deacon Prebend.
 Keydrumy, or Kildrummie. Commune Church, 1362.
 Tarlun (or Tarland), St. Bathulloch, and Migveth (Terlane and Migvie).
 Priory of St. Andrew's.
 Cloveth (Strathdoven-Cabrach), St. Andrew's, Arbroath Abbey.
 Commune Church, 1362.
 Danachudor. Monimusk Priory.
 Murthelach, St. Moluach. Deacon Prebend.
 Dumuech (Dunmeth, Dulmok), St. Mayoca, Commune Church. Sub-deacon Prebend.
 Kybethoc, or Towie.
 Invernochthyn, or Strathdon, St. Ninian. Monimusk Priory, Sub-deacon Prebend.
 Colesen, St. Nachtan. Deacon Prebend.
 Logyrothven in Mar.
 Cule (Coull), Blessed Virgin Mary. Arbroath Abbey, 1207.
 Kerin.
 Foltherne (Feternear), Logy Durno. The Bishop had a Palace here.

Deanery of Buchan.

Balheluy (Belhelvie), SS. Nachtan and Columb, given by the Earl of Buchan to Arbroath Abbey. Priest Prebend.
 Fovern (Foveran), Deir Abbey.
 Logyn (Logie Buchan). Commune Church, 1362.
 Elon (Kinloss), Blessed Virgin Mary (Udny), given to Kinloss Abbey, 1310. Deacon Prebend.
 Furuiner Furoy, St. Adamnan. Arbroath Abbey, 1207.
 Slanes, St. Ternan. Aberdeen College.
 Croudan. Deacon Prebend.
 Inverogin Petin (v. Petri, Peterhead). Deir Abbey.
 Lungle (Longley), St. Fergus. Arbroath Abbey.
 Retref.
 Crechmond (Crimond Rattray). Deacon Prebend.

Lume (Longmay), St. Columb. Sub-deacon Prebend.
 Rathin (or Rayne) -aber, St. Ethernan. Archdeacon.
 Deer, St. Mary. Sub-deacon Prebend.
 Filorth (Fraserburgh), Commune Church, 1362. Sub-deacon Prebend.
 Torvereth (Turvered, Turriff), St. Congan, Arbroath Abbey, 1207.
 Priest Prebend.
 Kyndor. Monimusk Priory.
 Fyvyn (Fyvie), St. Peter. Ardlogy, a cell of Arbroath Abbey.
 Methelch, St. Devenich. Priest Prebend.
 Tarvays (Tarves), with Fuchall Ch. Arbroath Abbey, 1207.
 Rutheleny (old Meldrum).
 Rothvan, St. Peter. Priest Prebend.

Buyn Deanery.

Alveth (Alva St. Columb), given to Cupar Abbey by Marjorie, Countess
 of Athole, 1315.
 Kynedward (King Edward). Deir Abbey.
 Turrech (Tough, Tullich), IX. Maidens of St. Bride. Commune Church.
 Mumbre.
 Rothven (St. Ethernan). Cullen Collegiate Church.
 Forscan (Faskin), St. Foscan.
 Fordyce, St. Talarican, Commune Church, 1351. (Deskford, St.
 John Ev.)
 Cula, St. Nachtan (Cullen). Londres Abbey.
 Tulywhull and Brandon, St. Nachtan.
 Aberdour, SS. Drostan, Fillan, and Marir. Sub-deacon Prebend,
 1318.
 Tyrin, St. Andrew.
 Gameryn, St. John Evangelist, with Trub Ch. Arbroath Abbey,
 1207.
 Banf, St. Mary the Virgin. Arbroath Abbey, 1207.
 Fortheys (Forvie).
 Forflen, St. Thennan. Arbroath Abbey, 1207.

Deanery of Garuiach (Garviach, St. Mary's, Arbroath Abbey).

Fintereth (Fintre), Fintrichi. Londres Abbey.
 Kynkell, St. Bean, Templars. Priest Prebend.
 Bourdyn, St. Brandon. Priory of St. Andrew's.

Inveroury, St. Apollinaris, with Monkegin Chapelry. Londoresh Abbey.
 Davyet, St. Columba. Treasurer.
 Durnagh (Durno). Londoresh Abbey.
 Outerlis, or Auchterless, St. Donan. Præcentor.
 Ovyne (Oyne), St. Colm. Deacon Prebend.
 Prameth (Premnay), St. Caran. Londoresh Abbey.
 Culsamuel (Culsamond).
 Inchmacbany (Insch), Inchmabarim. Londoresh Abbey.
 Ratmuyel, Rochmuriel, Christ's Kirk. Londoresh Abbey.
 Kynaltmund (Kennethmont), St. Rule. Londoresh Abbey.
 Lescelyn (Leslie). Londoresh Abbey.
 Clatt, St. Molach. Sub-deacon Prebend.
 Tulyneſlyn (Tulyneſſle), St. Nachtan, Commune Church, 1362. Sub-deacon Prebend.
 Ran (Rayne), St. Andrew.
 Foergus (Forgue, Fendraught), St. Margaret. Arbroath Abbey.
 Aberdeen, St. Nicholas. Sub-deacon Prebend.
 Bencory-devener, St. Devenick. Sub-deacon Prebend.
 Coulter, or Muriecroft, St. Peter, Kelso Abbey. Dean.
 Monimusc, St. Mary the Virgin. Priest Prebend.
 [Glenbucket, St. Peter. Severed, in 1473, from Logie, as the people coming across the mountains frequently perished.]
 Glengarden, St. Kentigern.
 Gartley, St. Andrew.
 Futtie, St. Clement.
 Kenmay, St. Anne.
 Marton, St. Cuthbert.
 New Machar, St. Columba.
 Pitmeden, St. Ninian.
 Cabrac, Davachindor, Auchendor, Strathdover, St. Mary.
 A Deanery of Fotmartine is mentioned in 1547.

BRECHIN.

THE Cathedral of the Holy Trinity, Brechin, founded by King David I. in 1150, is situated on the side of a ravine. Boece says that the Danes, in 1012, under Camus, cousin of King Suene, came to Brechin, then—

"Ane nobill toun."

"They brent all in fire,
Except a steeple which that made defence
Bath kirk and quire."

The nave has aisles, and is of five bays 114 × 58 feet, with a broad square tower on the north-west, which is of finely-jointed masonry and four stages, with a low octagonal spire, having dormer windows, 128 feet high; c. 1354—73; it was built by Bishop Patrick. There is a belfry turret at the north-east angle. There are three bells. The west window is Flamboyant, under a crowstepped gable. The choir is pure and early Early English, but has been execrably modernised; it was once 84 feet, but now measures only 30 feet 10 inches. In 1806 the church lost its cruciform shape by the removal of the transept; it is mainly plain late Early English, and was about the same size as St. Asaph, Grantham, and St. Mary's, Beverley.

Detached on the south-west side of the cathedral is the remarkable Round Tower, at once belfry, treasure-house, and refuge, later than that of Abernethy, and supposed to have been built by Irish masons during the tenth century. It is 110 feet high, of eight irregular stages, and covered with a spiral roof 23 feet in height, lighted by dormer windows. The circumference is 25 feet close to the ground; the diameter ranges from 20 to 16 feet; the upper portions tapering as they rise; the side towards the church is straight, the other forms with it an obtuse angle. The whole structure has been seen

¹ Skene, *Chron. of Picts*, clxv. etc., Pref.; Registr. Episc. Brechin. Bann. Club.: T. S. Muir Coll. Churches, xxxi.; Notes, 17; Beauties of Scotland, iv. 304; Pennant, ii. 161; Trans. Soc. Ant. Scot., iv. 188; Black's Brechin; New Stat. Acc. Forfarshire; Billings; Jervise, *Memor. of Angus*; Russell's Notes on Spotswood, i. 240; Forbes, 93; Slezer's Views, liii.; Archæol. xxi. 496, 492. Boece, ii. 603; Muir's Characteristics, 23, 41. Boeth. Scot. Hist., lib. xi.; Simpson's Arch. Ep., i. 132.

to sway in a heavy wind. In 1772 it contained two bells; it retains figures of bishops, the holy rood and other sculptures.

The Earl of Huntley, in 1570, came hither when driven away from the siege of the Abbey of Arbroath by the Earl of Morton, who pursued him. A skirmish took place round the cathedral, and the conqueror hanged up forty-four soldiers who had been taken prisoners at the castle. Edward I. was here August 4th, 1296. The palaces were at Brechin, Ferne, and Farnel. The bishop was parson of Cortoquhuy.

The Culdees lingered on here until the thirteenth century, and then eleven of the old benefices were allotted for dignities and prebends.

The chapter was constituted in 1372, and consisted of a

Dean.†

Præcentor,† R. of Stracathro. His manse and that of the Chancellor were sold in 1608.

Chancellor.

Treasurer.

Archdeacon,† R. of Strachan.

Bishop's Choral Vicar.

Pensionar. So called from his income arising from lands.

Sub-dean.

Canons and Prebendaries of

Kylmoir.†

Buthergill.

Guthrie.

Forthnevy. Founded 1474.

Glenbervy.† Founded 1384.

Lethnot.† Founded 1384.

Logie John.

Muncky.

Dunychtyne.

Craig.

Those marked with a (†) paid 5 marks and the rest 40s. for a cope at their induction.

There were four priest vicars and six choristers, who lived in a house together in 1429.

There were altars of St. Thomas M., St. Catherine, St. Ninian, St. Christopher, and Holy Trinity, and chaplains of the Magdalen and Carmelye.

BISHOPS OF BRECHIN.

The see was valued at 65*l.* 12*s.* 8*d.*, besides payment in kind.

1156. T.
 1158. Sampson.
 Turpin; died 1198.
 1202. Rodolph, Abbot of Melrose; died 1218.
 1214. Hugo.
 Gregory, Archdeacon.
 1246. Gilbert; died 1249.
 1247. Albin, Præcentor.
 c. 1260. Edward, monk of Cupar Angus, who went preaching throughout the kingdom.
 William I.; Dean; Rector of the Dominicans of Perth; died at Rome,
 1275.
 Edward.
 128-. Robert, Archdeacon.
 William II.
 13—. John de Kininmond.
 Patrick de Leuchars; Lord Chancellor, 1372; Rector of Tynningham.
 Adam de Moray; Chancellor to the King; Envoy to England; died
 in 1348.
 1349. Philip.
 Patrick de Leucrys, or Leuchars; drew up the constitution of the
 cathedral on Monday after Trinity Sunday, 1372.
 Stephen; founded the prebend of Lethnot.
 14—. Walter Forester of Carden, County Stirling; Canon of Aberdeen;
 Secretary of State; Lord Clerk Register.
 John de Carnoth, or Crennach; Lord Chancellor, 1436. Accompanied
 the Princess Margaret to France, 1435. The church of Cortoquhuy
 was added to the bishopric. He died August, 1456. He gave a
 cup of silver gilt, with a sun radiant, to serve in the chapter feasts.
 The Dean at this time had an "uncanonical" helpmeet in his manse.
 Arms, a swan volant; in chief, two boars' heads erased.
 Robert.
 George de Shoreswood, of Bedshield, County Berwick; Chancellor of
 Choir; Lord Chancellor of Scotland; Rector of Culter, 1449; Con-
 fessor to the King; Envoy to England. Arms, three leopards' faces.

- 146-. Hon. Patrick Graham, nephew of James I.; translated to St. Andrew's,
1466.
John Balfour. Arms, on a chevron, between three cross crosslets
issuing from as many crescents, the same number of otters' heads
erased.
- 1488-9. Walter Meldrum. Arms, an otter salient.
1552. John Hepburn; died August, 1558. Arms, Gyronny, of eight.
Donald Campbell; Abbot of Cupar, 1540; Lord Privy Seal; died 1562.
John Sinclair; Dean of Restalrig; President of Session; died April, 1566.

BRECHIN.

Abbots of Culdees.

- Artgus, Primate of Fortrenn; died in 865.
Duncan, slain 965.
Crinan, slain in battle 1040.
1151. Leod.
1178. Dovenald, Abbot.
1180. Brice, Prior.
1218. Mallebryd, Prior.
1219. John, Abbot. In the twelfth and thirteenth centuries, here and at
Abernethy, the abbot was a layman, whose title and benefice were
hereditary, whilst the prior discharged the ecclesiastical duties.¹

Deans, 34l. 6s. 8d.

- 12—. Matthew.
William, Bishop.
1350. Philip became Bishop.
1420. Cuthbert.
- 142-. Walter Stewart.
1445. Cuthbert de Brechin.
1450. John de Lichton.
1453. David Crannoch, Rector of Tanadas and Idivy.
1454. William Forbes, October 8.
- 15—. Walter Stewart.

¹ Burton, ii., ch. i. p. 13.

- 1460. William.
- 1467. John Spalding.
- 1500. Hugh Douglas, Vicar of Inverness.
- 1541. Henry White.
- 1547. William Cunningham.
- 157-. James Thornton.
- 1577. James Nicolson, V. Fernwell.
- 1580. Douglas Campbell, V. Fernwell.
- 1623. John Campbell.
- 1667. John Guild.

Præcentors.

- 12—. Albin.
- 1262. William de Brechyn.
- 1296. William de Clugny.
- 1332. David de Brechyn.
David Miles.
Henry de Brechin.
- 1372. Fergus de Tulach.
- 1410. Gilbert Broky.
- 1433. Robert Crannoch.
- 1448. Gilbert Broun.
- 1460. Thomas.
- 1468. George Seres.
- 1500. Walter Meldrum.
- 1547. James Scrimgeour.
- 1572—1583. Paul Fraser, Rector of Stracathro.
- 1623. Robert Noray.

Chancellors.

- David Crannoch.
- 1372. Richard de Monte Albo.
- 1380. Stephen de Cellario.
- 1440. Gilbert Forester.
- 1448. Geoffrey de Aberbrothock.
John Donaldson.
George de Shoreswood.

- 1468. Duncan Lighton, V. of Brechin and Aberdeen.
- 1472. William Ogilvy.
- 1500. Walter Fenton.
- 1537. John Coldane.
- 1547. Alexander Turing.
- 1548. George Hepburn.
- 1623. Laurence Skinner.
- 1667. Hercules Skinner.

Treasurers, 76l. 6s. 8d.

- 1372. Matthew de Aberbrothock.
- 1428. John Lyell.
- 1457. Stephen Angus.
- 1460. Robert.
- 1500. Patrick Bois.
- 1547. James Ard.
- 1597. Harry Stiveling, minister of Aberleduce.
- 1623. John Noray.
- 1668. David Strachan.

These four were dignitaries without cure of souls.—Reg. Brechin, ii. 133.

Archdeacons, 170l. 13s. 4d.

David.

- 1218. Gregory, Bishop.
- 1294. John.
Donald de Marre.
- 1353. Wm. de Greenlaw, M.A.; resigned 1369; Dean of Glasgow, Canon of Aberdeen.
- 1372. Stephen de Cellario.
- 1420. David de Idwy.
- 1448. David de Young.
- 1448. Gilbert Forstar, Vicar of Dundee, Sub-chanter of Moray.
- 1462. Richard Wyly, Vicar of Dundee.
- 1462. George Lydel.
- 1509. David Pitcairn.
- 1526. James Pitcairn.
- 1577. David.

The next three were regarded as simple Prebendaries, without precedence.

The Prebendary Vicar ;
The Sub-deacon Prebendary ; and

Sub-dean Prebendary.

- 1372. Ralph Wild.
- 1448. Walter de Lichton, Rector of Adzell.
- 1448—1462. Henry Rind.
- 1509. Thomas Meldrum.
- 1547. Robert Steel.
- 1623. John Wemys.

Pensionars.

- 1448. William Ade.
Laurence Pyot.
- 1472. Robert Broun.
- 1509. Gilbert Strathauchlin.
- 1526. Alexander Seton.
- 1602. Andrew Liell, Treasurer of Aberdeen.

Prebendaries of Lethnot.

- William Wright.
- 1410. Andrew Ogilvy.
- 1435. William Enverpeffer.
- 1435. Alexander Lichton.
- 1448. Richard de Guthrie.

Prebendaries of Guthrie.

- 1372. Thomas de Lochrys.
- 1448. John Mowett.
- 1454. Hugh de Dowlas.

Prebendaries of Kilmoir.

- 1448. John Steyl.
- 1547. John Cockburn.

Prebendaries of Buthergyll.

John de Drum.

1448. Andrew de Treburne.

1448. John Monypenny.

1509. John Meldrum.

Prebendary of Fincryn.

1547. David Lyndsay.

Prebendary of Craig.

15—. Hon. Andrew Stuart, Bishop of Caithness.

Canons.

1329. William de Palmur.

1345. Robert de Kethenes.

1420. Thomas Bell.

1420. Alexander Barber.

1446. William Forbes.

1461. Walter Idyll, Canon of Aberdeen.

1529. James Beanite.

PAROCHIALE BRECHINENSE (*Brachenum*).

Reg. de Aberbrothock, i. 240.

The irregular and unsystematic division of Angus and Mearns between this see and that of St. Andrew's points to a mixed population of Scots and Picts.

Glenylef (Glen Isla). Bishop.

Nethever (Navare). St. Columba.

Cortachy.

Lethenoth (Lethnot), St. Mary Kirk. Prebend.

Strucathirach (Stracathro). Præcentor.

Statheichin (Stratheichtyn). St. Martin.

Glenbervyn (Glenbervie). Prebend.
Gotheryn (Guthrie). Prebend.
Fothenevyn, V. Furmebyn (Finhaven). Earl of Crawford.
Kingorny (Kingory).
Kingouder (Kingolder).
Dundee, St. Mary.
Katerin (Kettins, Catterline). Given by William the Lion to Arbroath Abbey.
Maritun, St. Mary (Marytown).
Dunectyn (Dunnichen, Dunechlyn), St. Constantine. Prebend.
Panbryd. Arbroath Abbey.
Moniecky (Mennikie). Prebend.
Crebyauch (Carbuddo).
Kelimur (Kilmoir). Prebend.
Butherkell (Butherglen, Barcle). Prebend.
Munros (or Cerluca Montrose), St. John Evangelist. Given by Bishop Turpin to Arbroath Abbey.
Ferneval (Ferne), St. Ninian.
Breachin.
Done.
Garvoch. Arbroath Abbey.
Menmure, St. Aidan.
Stragrin (Strachan). The Archdeacon.

DORNOCH, SEE OF CAITHNESS.¹

THE see was founded by King Malcolm III., c. 1066, on the north side of the mountain-girt Frith of Dornoch, nearly opposite Tayne, and the diocese includes two counties bearing Norse names, Caithness and Sutherland. Bishop Gilbert de Moray, who was buried under the central tower in 1245, built the cathedral, working with his own hands in 1233, and consecrated it to the blessed Virgin Mary. He also took oversight of the making of the glass at Sideray, or Sitheraw. In 1290, Edward I. gave oaks for the completion of the fabric. It was burned in 1570 by Murray, Master of Caithness, assisted by Jye Mackay of Strathnaver, in a feud with the Murrays, who had taken away his ward, the Earl of Sutherland. In 1623 repairs were made by Bishop Abernethy.

The Church of SS. Gilbert and Mary consists of a nave, choir, and transept, with a low spiked spire; it had originally aisles, and is mainly Early English. It contained an altar of St. James. The pillars of the choir are round, the triforium has square-headed lights, and the east window is filled with reticulated tracery.

Bishop Gilbert, who found only a single priest officiating here, drew up, in 1223—45, a constitution based on that of Elgin and Lincoln; there were ten members of chapter—

The Bishop,
The Dean,
Præcentor,
Chancellor,
Treasurer, Rector of Larg;

¹ MS. Harl. 4623, fo. 183; Registr. Morav. Pref., xlv.; Keith, 210, 212; Beaut. of Scotl., v. 167; Brev. Aberdon., pp. Sanct. April 1, Pars hyem.; Russell's Spotswoode, i. 249; Records of the Bishopric of Caithness, Bann. Club. Bishop Forbes' Kalendar, 356; Ritson's Caledonian Annals, i. 311; Anderson's Highlands, 569; Gordon's Views, Theiner, 164; Laing's Seals, 175; Buchanan, vii. p. 82; Innes' Sketches of Early Scott. Hist., 70.

Archdeacon of Caithness,
 And Prebendaries of Olrich,
 Donot,
 Cannisbay, and
 Kildonan, who was Abbot of Scone;

(as in similar instances in England, mentioned in my *Sacred Archæology*; and at Dunblane,) three Canons, and four Deacon Vicars; the rest the Bishop, Abbot of Scone, Dean, Chanter, Chancellor, Treasurer and Archdeacon, having Priest Vicars. The Dean was bound to reside six months, and the rest, except the Abbot, three months yearly. They all had manses, and many of these remained until 1769. A Chaplain of Kynauld appears to have been always Vicar Penitentiary. The dean was called of Dornoch, as in the case of Clonmacnois, which is in the diocese of Meath, and the other Scotch deans of Lismore and Kirkwall.

The tall square tower of the palace is used as a gaol. Cordiner records that the deanery served in 1787 as an inn. The name of the city is derived from the "horse hoof," with which the Earl of Caithness slew a Danish chief at the Cross Ride, or King's Cross. A tombstone, with an effigy upon it, Cordiner says, represented a "General Murray," who fell in the thirteenth century gallantly resisting a descent of Norwegians, and was a brother of the founder.

FASTI CATANENSES.

BISHOPS OF CAITHNESS.

The see was valued at 386*l.* 13*s.* 4*d.*, or 286*l.* 14*s.* 10½*d.*, but at the suppression was worth 1,283*l.* 18*s.* 9*d.*

St. Barr.

1066. Darrus.

1134. Gilaldan, consecrated by Thurstin, of York.

1154. Christian, consecrated Dec. 19, at Bermondsey, by the Archbishop of Rouen; died at Holm Cultram, Oct. 5, 1176.

1176. Andrew, sat in the Council of Northampton, 1176; he died at Dunfermline, Dec. 30, 1185.

1190. John, consecrated Sept. 17, by John of Dublin; resigned to become a Canon of Holyrood, and died 1209.

John, mutilated and blinded by order of Earl Harald, "without con-

science and full of vice," says Boece, when he came to intercede for the Caithness men who had submitted to the king; died 1199. The earl was duly hanged.

Adam of Carlisle, Abbot of Melrose, and consecrated on St. Marcus' Day, 1214, by Wm. S. Andrews; made a pilgrimage to Rome. He was burned to death by the husbandmen, on account of his exactions of butter, on Sept. 11, 1222, at Hakirk; buried at Dornoch.¹

"Adam, Bishop of Caithness in 1222, proved extremely rigorous in enforcing the demand of tithes. The people assembled to consider what should be done in this dilemma, when one of them exclaimed, 'Short rede, good rede; slay we the bishop,' which means, 'Few words are best; let us kill the bishop.' They ran instantly to the bishop's house, assaulted it with fury, set it on fire, and burned the prelate alive in his palace. While this tragedy was going on, some of the bishop's servants applied for protection for their master to the Earl of Orkney and Caithness. This nobleman, who probably favoured the conspiracy, answered hypocritically that the bishop had only to come to him and he would assure him of protection. The tidings of this cruel action were brought to Alexander II. when he was upon a journey towards England. He immediately turned back, marched into Caithness with an army, and put to death four hundred of those who had been concerned in the murder of the bishop. The hard-hearted earl was soon afterwards slain, and his castle burned, in revenge of that odious crime."²

Scott seems to have borrowed inadvertently the cry of the mob at the murder of a Bishop of Durham; and Brand says that the earl, when the people complained of the prelate's exactions, said brutally, "Go and see the him, and sup him too, if you please," and that they actually performed this act of cannibalism.³ Fordun says that he was also stoned by hand and sling.

Walter, Chamberlain of Alan; son of Roland; died in 1235.

1235. St. Gilbert de Moray; consecrated at York on the Third Sunday in Lent, by the Primate; son of the Lord of Duffus; Monk of Melrose; Canon and Archdeacon of Dornoch and Moray, 1203—32; Abbot of Glenluce; the Founder and Patron of the Cathedral; died at Scravister, April 1, 1245.

¹ Fordun, *lib. c.* 37.

² "Tales of a Grandfather," *l. ch. v.*

³ Pinkerton, *ib.* 809.

1253. Henry; consecrated by Walter Ebor.
William; died in 1261.
Walter of Baltroddi, LL.D.; died 1270-71.
1277. Archibald Hayroc, consecrated by the Bishops of Aberdeen, Glasgow,
and Ross; Archdeacon of Moray; died 1288.
1290. Alan of St. Edmund's, Chancellor of Scotland; died June 12, 1291.
Andrew II.
- 13—. Ferchard Belegaumbe; died 1328.
David; died 1348.
1348. Thomas Murray de Fingask; died 1360, and was buried in the Lady
chapel of Elgin. Arms, 3 mullets, 2, a lymphad within a bordure.
Malcolm.
Alexander Man; died 1429.
1434. Robert Strathbrooke; died 1440.
1449. William.
John Innes, Dean of Ross.
William Moodee; died 1460. The see vacant during many years.
1490. Andrew Stewart, Treasurer to the King; Abbot of Ferne; died 1517.
1518. Hon. Andrew Stewart, son of the Earl of Athole; died in 1542.

Deans, 12*l.* 8*s.*, tax 16 cent.; 40*l.*, lib. tax; 102*l.* at the suppression, with
Kirktown Vicarage and the Dean's Field, besides beer.

1363. Malcolm of Alnes.
1455. Patrick Fraser.
1487. Donald Ros.
- Hon. Adam Gordon, son of the Earl of Huntley, Præcentor of Moray;
Parson of Petty; died June 5, 1529; buried in the Lady chapel of
Elgin.
1529. Alexander Sutherland, R. of Duffus 1512.
- 154—. Will. Hepburn.
1566. John Kennetye.

Præcentors, 53*l.* 6*s.* 8*d.* lib. tax; 102*l.* at the suppression.

1368. John Derlyng.
1455. John Kenniti, or Kennachstoun.
1497. Nicholas Paterson.

1497. James Auchinleck, resigned.
 1497. Oct. 11, James Betoun, Provost of Bothwell, 1503; Prior of Whiteherne; Abbot of Dunfermline; Lord of Session, 1504; Lord Treasurer, 1505; Abbot of Arbroath and Kilwinning; Lord of the Regency, 1517; Lord Chancellor; Archbishop of Glasgow; and in 1522, Primate.
 1499. John Poilsonn.
 1545. Thomas Murray.
 1557. Robert Stewart.

Chancellors, lib. tax, 26*l.* 13*s.* 4*d.*; 1574, 140*l.*; 68*l.* 3*s.* at the suppression.

- John of Aberkeydor, resigned 1390.
 1390. William of Lockfordyn.
 1497. William Tarall.
 Patrick Dunbar.
 Will. Fudes.
 1524. John Dingvale.
 1544. John Mathesoun.
 1557. John Jersonn.

Treasurers, tax, 18*l.*; lib. tax, 26*l.* 13*s.* 4*d.*; 68*l.* at the suppression.

1455. Will. Tulloch.
 1530. Thomas Stewart.
 1547. Will. Gordon, rector of Duthel.
 David Carnegie

Archdeacons, tax, 24*l.* 16*s.*; lib. tax, 80*l.*; 55*l.* at the suppression.

1328. Andrew Hirdmaniston.
 1396. John of Innes.
 1408. Alexander Barber.
 1455. Alex. Sutherland.
 1524. John Dingvale.
 1529. William Gordon.
 1544. James Bridy.
 1558. John Sinclair.

Canon.

1360. John de Gamery.

PAROCHIALE CATANENSE.

The Diocese of Caithness (Katenisium, Cathania) extended over Caithness and Sutherland. The first bishop at Dornoch occurs in 1146. The income of the see was set at 1,283*l.* 19*s.* 9*d.* and six dozen geese, paid out of the baronies of Ardesne, Shebo, May, &c. The Harl. MS. allots Kilmarlie Church to the see.

Dornoch, St. Bar; the Cathedral dedicated to St. Gilbert and Mary.

Preb. in Cathedral.

Golspie, St. Carden or Carthen. The Bishop.

Criech, St. Teavneck or Devenick. The Præcentor.

Assynt.

Lairg, St. Malrube, including Edderachillis. The Treasurer.

Durness; to find lights and incense. Dean and Chapter.

Farr, including Tongue; furnished the commune. Dean and Chapter.

Rogart, St. Callen. The Chancellor.

Clyne, St. Aloyne. Dean.

Loth, St. Carden. The Bishop.

Kildonan (Kelduminach). Abbot of Scone's Prebend.

Ray or Reat, St. Colman, Ab. The Bishop.

Thurso, St. Peter. The Bishop.

Skinnet, Scynend, St. Thomas; to furnish residence money for three prebendaries, or in default to maintain the fabric.

Halkirk, St. Catharine and St. Fergus; commune church. Dean and Chapter.

Spital, St. Magnus.

Lathinor or Latheron. The Bishop.

Wick, St. Fergus. The Bishop.

Watten. Archdeacon.

Bower. Archdeacon.

Olrick. Deacon Prebend.

Dunnet (Donotf, Dunmeth), St. Voloc. Deacon Prebend.

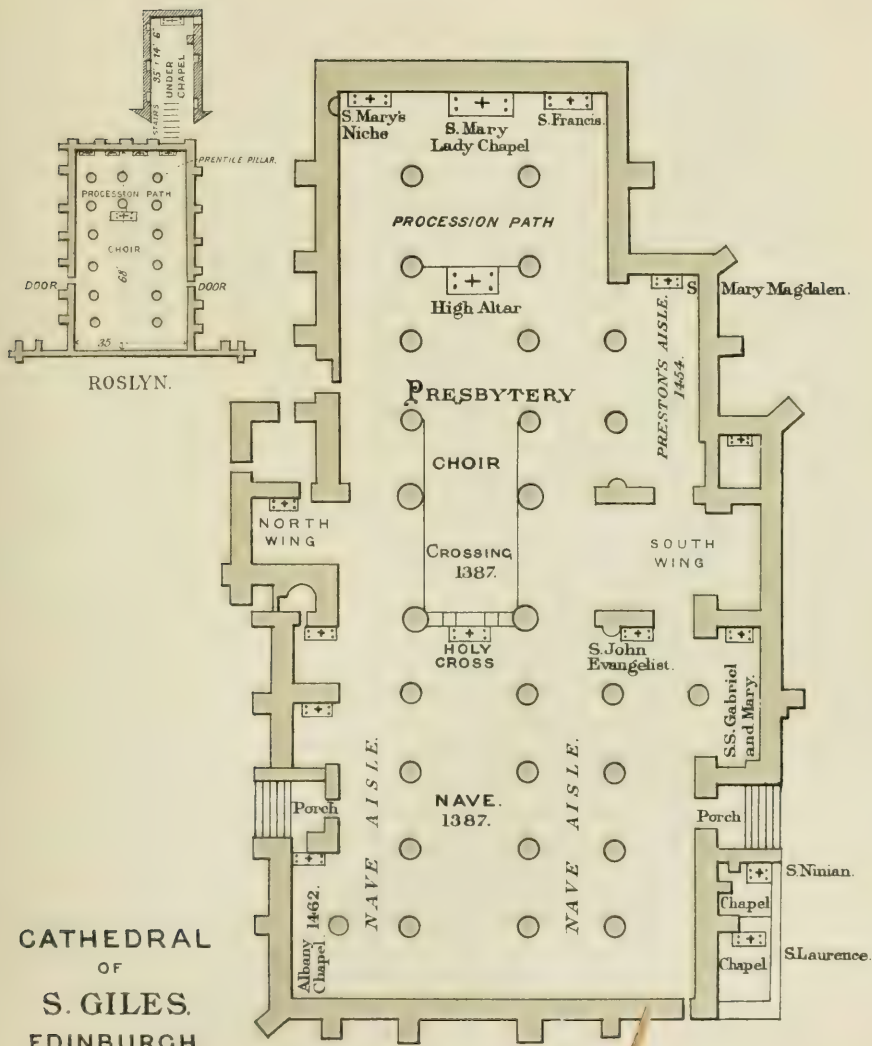
Cannisbay, St. Drostan. Deacon Prebend.

Cambuscurrie.

Kinald.

Pethgrudie (Pitgudie).

Thoroboll (Torbold).
Ethenbol (Embo).
Auctech (Evelix).
Pronci.
Sywardhoc (Sydera).
Scitheboll (Skibo).
Askerdale (Ausedale).
Strathormeli (Strachormaly), or Achormali.
Rutheverthar (Riarchuv).
Helgedal (Halladale).
Scellebol (Skelbol).





EDINBURGH.¹

ST. GILES.

THE church was a cell of Dunfermline until re-founded out of consolidated chapelries as a collegiate church in 1446, by the Lord Provost and magistrates, and by King James III., Feb. 22, 1466.

The plan of the cathedral, which has memories of Haddo's imprisonment and the funeral of Montrose, was cruciform, with a small transept, 1390—1412; it comprised a choir 88×67, with aisles, built in 1387, groined with bosses; external chapels on the north, erected 1437—1451; a nave of the time of James VI., which retained a Norman door until 1760; and central tower. The church was mainly built 1329—71. In 1393, Robert III. granted it to Scone, and in 1387 the five altars and chapels on the south side of the church were in progress. In 1387, in 1390, and again in 1413, the Crown and municipal council contributed funds to the building, which had suffered injury from the English under the Duke of Gloucester in 1385. The fines inflicted by the guilds were also devoted to the works. The choir was enlarged and completed in 1462, and an altar of St. Francis was built behind the high altar, after a processional path of two bays had been added to the extreme east end in 1477. The arms of the benefactors are carved upon the capital of the King's Pillar. A south chantry aisle of three bays was added by W. Preston, the donor of St. Giles' arm, in 1454, "furth frae our Lady Aisle." The nave and southern range of five chapels, including one of the Holy Blood and two since destroyed, dated about 1387. The low massive tower, which was rebuilt in 1648, with its lantern crown, resembling that of St. Giles at Newcastle; a priest's parvise and porch, and two north chapels, one of which enclosed the shrine of St. Eloi, were a later addition. This had large brazen pillars to support coronals of lights, as at King's College, Aber-

¹ Registr. St. Andreæ; Prioratus de Coldingham, cviii.; Theiner, 455; Maitland's *Edinb.*, B. iii. 273; MS. Harl. 4623, fo. 179; Billings; Reg. Cart. S. Egidii de Edinb. Bann. Club.; Spotswoode, App. 12; Maitland's *Edin.*, B. iii. p. 280; Holinshed, 590; Hailes, iii. 266; W. Forbes, 93; Chalmers' *Caledonia*, ii. 502, 673, 761, 773; Wilson's *Ecclesiastical Antiq.*, ii. 162—176.

deen. To the south of the nave, Lord Provost Lauder founded a chantry in the "New Chapel of SS. Mary and Gabriel." The length is 206 feet, the nave being 110 feet 6 inches by 26 feet broad, the choir 88 feet by 40 feet 9 inches, and the transept 129 feet by 20 feet. The steeple is 155 feet 6 inches high. A pair of storks built their nest upon the roof, and continued to haunt the church during the whole year in 1416.¹

St. Salvador's altar stood in the north choir aisle, 1494; those of SS. Mary, John, and All Saints, 1513, and of St. Anthony, stood in the north wing of the transept; we also hear of St. Katharine's, and on the south-east side of St. Mary Magdalen's altar, 1359.

St. Katharine, 1427.

St. Nicholas, 1466.

SS. Martin and Thomas, 1477.

St. Blaise.

St. Denys.

St. James Ap.

St. Ninian, south side, near St. Lawrence's altar.

St. John Evangelist, on the south side, founded by Chapman, the printer, in 1513.

Visitation of St. Mary.

St. Michael.

SS. Roch and Nicholas.

Our Lady of Pity.

St. Duthac.

Holy Cross in the Rood Loft.

SS. Crispin and Crispinian.

St. Gregory.

St. Barbara.

In 1559 all the altars were destroyed by the Earls of Argyle and Glencairn, and looms were erected in the aisles after episcopacy was abolished, 1560—7. In 1585, the clock of Londeree Abbey was set up in the tower. St. Giles had the tithes of Dumbarnie, Pottie, and Moncrief.

In the time when Angus ruled Scotland a Douglas murdered his opponent on the threshold of the church,² and was permitted to walk openly abroad, solely because of his name.

¹ *Fordean*, xv. 24.

² *Tytler*, v. 207.

King James VI., here, while Laud and Andrewes attended him, amid the sobs of the congregation, bade his Scottish subjects farewell, promising that he would visit them at least once in every three years. On July 23, 1637, when, by an ill-advised haste, the English service was first read here by Dean Hannay, on Stoning Sunday, or Casting of Stools-day, a low disreputable kail-wife, immortalised by the Covenanters, hurled her stool at his head; and Bishop Lindsay, courageously ascending the pulpit, vainly attempted to preach in the face of the most brutal violence, of a storm of Bibles thrown at him¹ by 'prentices disguised in women's clothes. On 11th February, 1570, was buried here the Regent Murray, and the great Earl of Montrose on May 11, 1661. Near the centre of the south aisle, and on the outside of the north wall, is the monument of John Napier of Merchistoun, the inventor of logarithms. John Knox, who preached as if he would beat its pulpit into matchwood, was buried in the cemetery. The captives taken in the battle of Rullion Green were imprisoned here in 1666. The first prelate was the learned William Forbes.

The famous image of St. Giles was destroyed on September 1, 1558.

The constitution of the Collegiate Church comprised—

A Provost.

A Curate and Vice-Provost, officiating in the Provost's absence, and presiding in the absence of the two senior Prebendaries.

Sixteen Prebendaries, of—

Raystoun, with 40 marks.

Craigeruch, with 29 marks.

Marchiston, with 20 marks.

Grotall, with 21 marks.

St. Andrew's, chantry priest.

St. Michael.

St. Michael de Monte Tumba.

Holy Cross, with 30 marks.

St. Salvador, with 30 marks, at the altar of Holy Cross.

St. John Baptist, with 27 marks.

St. Nicholas, with 20 marks, at St. Duthac's altar.

S. Crucis de Lucano, 16.

St. Sebastian.

¹ Chambers's Dom. Ann., ii. 102. See also Baillie's Lett., i. 5, 6.

Sacristan.

Minister Chori, with 6 marks.

There were four Choristers and a Bedell.

In 1636, the see having been formed out of the archdeaconry of Lothian, by Charles I., who gave the Bishop rank between the Archbishop of Glasgow and the Bishop of Galloway, the Chapter was composed of a Dean and twelve Prebendaries, of—

Grey Friars,
College Kirk,
South-east Kirk,
Holyrood House,
Libberton,
Tranent,
Stirling, St. Modan;
Falkirk, St. Modan;
Linlithgow, St. Ninian;
Dalkeith,
Haddington, and
Dunbar.

The Archdeaconry of Lothian included Roxburghshire north of the Tweed, eastern Stirlingshire, all Linlithgowshire, Edinburgh, Haddington, and Berwickshire, and three rural deaneries—Linlithgow, Lothian, or Haddington, and the Merkis, or Merse.

ARCHDEACONRY OF LOTIIAN (LAUDONIA, LOUDONEYE).

Deanery of Lindideu.

Strivelin (Stirling), St. Modan, 26*l.* 13*s.* 4*d.* Dunfermline Abbey.

Penicok, St. Kentigern, 13*l.* 6*s.* 8*d.* (The beautiful ruins of St. Catherine's Chapel, built by St. Clair as a thank-offering for his victory in a coursing-match between his greyhounds and those of Robert Bruce, have been submerged under the reservoir of a water company.)

Pentland, 17*l.* 13*s.* Roslyn College.

Lessewade, St. Edwyn, the Bishop's Vicarage, 10*l.* Dunfermline Abbey.

Maleville, 11*l.* 14*s.* Dunfermline Abbey.

- Wymeth (Winet), 6*l.* 3*s.* 4*d.* Dunfermline Abbey.
 Dodiniston, 10*l.* 13*s.* 4*d.* Kelso Abbey, 16*l.*
 Lestalrig, St. Triduana, 19*l.* 13*s.* 2*d.* Archdeacon of Lothian.
 St. Giles, Edinburgh, 6*l.* 13*s.* 4*d.* Vicarage, 10*l.* Dunfermline Abbey.
 St. Cuthbert-under-Castle V., 11*l.* Holyrood Abbey, 162*l.* 9*s.* 3*d.*
 Gogger, 10*l.* 19*s.* 9*d.* Trin. Coll., Edinburgh.
 Hales, or Coliton, St. Cuthbert V., 16*l.* Dunfermline Abbey. St.
 Anthony's Hospital, Leith.
 Rathen, St. Mary, 50*l.* 3*s.* 10*d.* Corstorphine College.
 Keldeleth, 118*l.* 9*s.* 10*d.*
 Neutun, 16*l.* 5*s.* 10*d.* Dunfermline Abbey.
 Kaldor Cler(icorum), 5*l.* 7*s.* 9*d.* Kelso Abbey, 26*l.* 13*s.* 4*d.*
 Kaldor Com(itis), 46*l.* 5*s.* 10*d.*
 Birrin. Holyrood Abbey.
 Strathbrock, or Strabroc, 36*l.* 16*s.* 7*d.* St. Nicholas.
 Eglsmanin (or Eglesmanwayne), St. Machan, 18*l.* 16*s.* 2*d.*
 Levinistun (Livingstone), or Levestone, 12*l.* Holyrood Abbey.
 Bathket (Bath Gate), or Bathel, 6*l.* 13*s.* 4*d.* Holyrood Abbey.
 Dunmanyn, 46*l.* 13*s.* 4*d.* Vicarage, 13*l.* 6*s.* 8*d.*
 Listun, 60*l.*
 Karedin (or Caredden), 8*l.* 19*s.* 10*d.* Holyrood Abbey.
 Kinell, 11*l.* 7*s.* 10*d.* Cambuskenneth Abbey.
 Lindidcu (Linlithgow), St. Ninian, 106*l.* 6*s.* 8*d.* St. Andrew's Priory.
 Varia Capella, 13*l.* 6*s.* 8*d.* Holyrood Abbey.
 Slethmanin (Slamanane), 6*l.* 13*s.* 4*d.*
 Dunipas Ch., 28*l.* Cambuskenneth Abbey.
 Lethberd Ch., 8*l.* (with St. Catharine's, Niddrie). Cambuskenneth
 Abbey.
 Burthkener. Cambuskenneth Abbey.
 Aldkathin, 5*l.* 12*s.* 4*d.*
 Eccles Brae (or Falkirk), St. Modan.
 Dirlot, St. Columba.
 Ercht V., 26*l.* 13*s.* 4*d.* Holyrood Abbey, 35*l.* 13*s.* 4*d.*
 Kirktone V., 7*l.* 7*s.* 4*d.* Cambuskenneth Abbey, 83*l.* 6*s.* 8*d.*
 St. Mary-in-the-Fields, 3*l.* Holyrood Abbey.
 Killeith (or Currie), St. Kentigern.
 Caddisley, St. Leonard.
 St. Helen, near Colbrand's Path.

Deanery of Lothian (Laudonia), or Haddington.

- Aldhamstoke, 53*l.* 6*s.* 8*d.*
 Innerwiike (Innewyke cum Lejardwode), 71*l.* Vicarage, 18*l.*
 Dunbar, 240*l.*
 Whittingham, 53*l.* 6*s.* 8*d.*
 Tiningham, St. Baldred.
 Hamir (Hamer), 23*l.* 7*s.* 3*d.* Holyrood Abbey.
 Aldham, 9*l.* 4*s.* 2*d.*
 Linton, 84*l.* 6*s.* 8*d.*
 North Berwyck, 14*l.* 6*s.* 8*d.* Convent of North Berwick, 31*l.* 3*s.* 2*d.*
 Haddington, 11*l.* 13*s.* 6*d.* St. Andrew's Priory, 106*l.* 7*s.* 4*d.*
 St. Martin's Kirk Ch., 2*l.* Haddington Nunnery.
 Elstanford Ch., 6*l.* 17*s.* 4*d.* Haddington Nunnery.
 Garvald Ch., 16*l.* 16*s.* 7*d.* Haddington Nunnery.
 Barwe, 18*l.* 13*s.* 4*d.*
 Morham (Moran), 11*l.* 12*s.* 10*d.*
 Bothan, 46*l.* 13*s.* 4*d.*
 Boulton V. (Roueltone), 8*l.* 6*s.* 8*d.* Holyrood Abbey, 16*l.* 18*s.* 4*d.*
 Sawiltun, St. Michael, R. and V., 39*l.* 7*s.* 10*d.* Dryburgh Abbey.
 Penkathland, 33*l.* 6*s.* 8*d.* Dryburgh Abbey.
 Golyn (with a Portion to South Berwick). St. Andrew, Dryburgh
 Abbey, 48*l.*
 Setun, 20*l.*
 Travernent V., 15*l.*, 19*s.* 2*d.* Holyrood Abbey, 59*l.* 6*s.* 8*d.*
 Muskelburgh, 9*l.* 6*s.* 8*d.* (with the Chapel of St. Mary of Loretto).
 Dunfermline Abbey.
 Cranistun, 6*l.*
 Krektun (Crichton), 24*l.*; Vicarage, 10*l.* Archdeacon of Lothian.
 Kethundeby, 7*l.* 14*s.* 6*d.* Kelso Abbey, 20*l.*
 Kethmarchal (Kelsmarscalle), 13*l.* 6*s.* 8*d.*
 Faulawe, St. Modan. Trin. Coll., Edinburgh.
 Louchwhorvir (Louhouer), Borthwick, 40*l.* 6*s.* 8*d.* Crichton Collegiate
 Church.
 Kerinton, 2 marks. Holyrood Abbey.
 Kokpen, 22*l.* Newbotil Abbey.
 Clerctun, 13*l.* 6*s.* 8*d.* Corstorphine College.
 Maystertun.

Herieth V., 19*l.* 7*s.* 10*d.* Newbotil Abbey, 23*l.* 7*s.* 3*d.*
 Mount Lothian, 13*l.* Holyrood Abbey.
 Hervistun (Ormaston), 10*l.* Soltre Hospital.
 Polwarth, St. Kentigern.

Deanery of the Merkis, or Merse.

Durris.
 Nig, SS. Fothan and Fiacre
 Fordun, St. Palladius.
 Abirbuthenoth, St. Mervan.
 Fethirasch, St. Saran.
 Dunotir, SS. Ninian and Bride. St. Andrew's Priory.
 Kynef.
 Bennum (Benholm).
 Eglesgirk (Eccles Greig). St. Andrew's Priory.
 Cuneveth, St. Arnold. St. Andrew's Priory.
 Aberlothinoth.
 Forbercorum.
 Neudos.
 Garvoc.
 Fetteresso, St. Calan. Cambuskenneth Abbey.
 White Kirk, St. Mary.
 Lauder, the scene of "Bell-the-Cat's" arrest of the royal favourite,
 Cochran.

ELGIN, SEE OF MORAY.¹

THE Cathedral Church of the Holy Trinity was the finest building north of the Tweed, "noble and beautiful, the mirror of the land, and the fair glory of the realm." The jurisdiction of the see reached over Elgin, Forres (forming Moray), and Nairn, and a large portion of Inverness and Banff—a champaign, fertile country, which Buchanan, Lesley, and Gordon of Straloch have described as rich in pastures and orchards, woods and gardens, with a mild, delicious climate and pleasant seaboard. The bishopric dates from the time of Alexander I. Bricius 1203—22 first fixed the see, which had been migratory, between Birnay, Skinnedor, or Spynie, in the latter town, on a site given by Alexander I.

Bishop Andrew de Moray transferred the see to Elgin, where the foundations were laid, a new grant of land being made by the same munificent benefactor, and masons and glaziers, as at Dornoch, were soon busily at work. Fordun says that he was buried within the "new work" in the Canonry. On July 15, 1224, Bishop Gilbert of Caithness dedicated the new church. In 1244 the cathedral suffered some injury. There was a serious fire in 1270; but Edward III. spared the church and manses of the canons in his campaign in 1296. In 1392 Bishop Bur, after an atrocious burning of the cathedral by Alexander Stewart, wrote to the king, saying that he was broken down with the infirmities of age and reduced to beggary, so as to be scarcely able to maintain a slender household; in the most touching and solemn words he besought the royal help to compel the incendiaries and malefactors to restore his church, that was the special ornament of the land, the glory of the realm, the delight of strangers and foreigners who came to see, a praise and excellency of praise in foreign countries for the number of its

¹ Fordun, viii. c. 37, x. 27; Registr. Morav.; Shaw's Moray; Keith, 143-4, 137-8; MS. Harl., 4623; Lawson, Scotland Decline, 295; Chamber's Dom. Ann., ii. 114, 138; Cordner's Views; Beauties of Scotland, iv. 493; Cardonel's Views; Sleser's Views, xxxvii.; Spotswoode, 29; Billings; F. C. Clarke, in Trans. of Archaeological Institute of Scotland, 1863-4; Lauder's Wolfe of Badenoch, ii. 283; Rickman, 287; MS. Harl., 4623, fo. 44; Wytoun, ix. xiii. 144; Forsyth's Views; Maikenzie's Scottish Writers, ii. 32; Trough's Sepul. Monum., ii., P. 1., p. 42; Muir's Characteristics, 41.



ELGIN
CATHEDRAL.

ministers, its sumptuous decoration, its pious worship of God, its lofty bell-towers, its splendid furniture, and countless jewels. In 1402, another of the lawless and turbulent nobles of those barbarous times, Alexander of the Isles, set fire to the cathedral, and every parish had to pay its subsidy towards the new works, which were slowly carried forward. In 1414, Bishop Innes was buried at the foot of the north-west pillar of the central tower [which he had rebuilt, as his epitaph says, *hoc notabile opus incepit*]; then one-third of the revenues of the see were allotted by the chapter to the repairs of the fabric. In 1507, Bishop Forman began to rebuild the central tower, which had fallen. It had reached a height of 198 feet in 1538, but fell again on Easter morning in 1710. The cathedral was desolated in February, 1568, and the lead was shipped to be sold in Holland, in order to pay the soldiers, but the vessel foundered with its freight off Aberdeen. On December 4, 1637, a high wind blew down the rafters of the choir, which had been quite stripped of their covering. The rood screen of timber work had a crucifix excellently painted and set amongst stars of bright gold (which had never faded, although exposed to the weather) on the west side, and the awful Doom facing to the east. It was barbarously hewn down by the sacrilegious Covenanters, headed by the local preacher, who wanted fuel for his grate, on Dec. 28, 1640. Up to that time pious people used regularly to pray in the choir. There was a peculiar custom of affixing notices on the stoups (*fontes*) as well as on the church doors.

The Lantern of the North was the loveliest and most majestic building in Scotland, principally late and transitional Early English. It was cruciform, 282 feet long (about the same measurement as Selby, King's College Chapel, Cambridge, and Boston) by 35 feet wide. It had, like Chichester, external chapels to the nave aisles, a small porch, a transept barely projecting beyond the cross, and 114 feet long; and three towers, two at the west end, each now 84 feet high, and one over the crossing, whilst two turrets, 60 feet in height, closed in the east end. A noble flight of steps led up to the western doorway.

Part of the towers, west front, the south wing with an eastern aisle, and most part of the choir, and chapels remain. The nave was of six bays, exclusive of one between the western towers; one of its outer chapels (which probably had gabled fronts, as at St. Giles') retains Flamboyant tracery in the window. The western towers and the wall between them, containing a round-headed window under a pointed arch, 27 by 19 feet, are plain and late Early Eng-

lish; but the under portions are Norman: there were formerly two spires of wood, as at Lincoln and Ripon. The great doorway, superbly recessed c. 1224—44, has, like that of Glasgow, a double portal. The choir of four bays (1270—1390), 86 feet 4 inches long, was probably arched with stone and not groined. The presbytery terminates in an aisleless Lady chapel of two bays, 23 feet long, raised by two steps above the level of the other floors, and adorned with a beautiful east window, formed of two grand tiers, each of five tall lancets, filling up the whole extent of the wall, and separated by massive mullions like piers; the lower range had foliated heads, and above the upper line was a great marygold window. There is no triforium; and as at Glasgow the long lancets are here grouped in pairs. The pillars are clustered, and the entrance to the sanctuary is marked at four bays from the east by a remarkable shafted pillar, with an exquisitely carved group of flowering capitals in three tiers.

On the north side, resembling in a degree the arrangement of Lichfield, York, and Lincoln, and also Howden, a processional aisle leads to the Decorated chapter-house, built by Bishop Stewart, and locally called the Prentice Aisle, from a legend resembling that of a pillar at Roslyn, 37 feet in diameter and 34 feet high. It has seven flamboyant windows of four lights each; every side is 15 feet broad. There is a projecting desk for the martyrology, supported upon two sculptured figures attached to the single central pillar. The five stalls for the dean and four dignitaries of the choir remain on the east wall.

A few sepulchral memorials are preserved—the effigies of two knights, called locally Wallace and Sampson, or sometimes by the name of Dunbar; of Hay of Lochbay, 1421; the Duke of Albany, beheaded in 1425: Alexander, Earl of Huntley, 1470; Bishop Innes, 1414, with a priest kneeling, having a dagger in his heart, alluding to a local legend; Bishop Winchester, 1458, with angels in red outlines above it; a granite slab of the eighth century, and a stone coffin in which King Duncan was buried after his murder by Macbeth.

Upon these towers and magnificence, Florence Wilson, when meditating his "Temple of Tranquillity," loved to gaze from the banks of the Lossie. The venerable "Old Mortality," John Shanks, the sexton, 1830—41, meritoriously cleared out the ruins, and with his own hands removed 2,832 cubic feet of earth.

The "college" still marks the site of the close of the canons, and on the north-west side portions of the palace, deanery, and manses remain. The sub-dean's house is still pointed out on the south side. Cordiner says that

“a broad pavement surrounded the inclosure of the church, and on the outside were arranged the houses of the dignified clergy, which thus formed a spacious oblong square 900 yards in circuit; a lofty wall, in which were four gates, well contrived for security and defence, inclosed the whole, and gave it the effect of a strong fortress guarding the sanctuaries of devotion.”

The archæologist will find a rich harvest-field in Elgin—the Water-gate, the corner niches in the street which once held the image of the Blessed Virgin and an ever-burning cresset, the bishop’s palace, and the tolbooth, the low-browed portal and quadrangle of some old burgher’s house, with narrow lights, crowstepped and often colonnaded, reminding him of foreign streets. Some streets have arcades of stone on a level with the road, thus in a degree resembling the Rows of Chester.

The palace tower at Spyny, still standing, was erected by Bishop Stewart, 1461–75. The ancient see of Birnie, six miles from Elgin, retains its Norman nave and chancel with an ancient copper bell. There is no east window.

The constitution, as founded by Bishop Bricius, followed the pattern of Lincoln, and the ancient order of the stalls was as follows, marking the character of the prebends :—

South side, west to east.

Dean, R. of Eryn and Invernaren.

Sub-dean, Preb. of Auldearn, Invernaryn (Nairne), and Michael Dolays,

Invernaren being subdivided from the deanery after Brice’s time.

Prebendary of Croy-Lunyn, Priest; Bishop’s Vicar.

Bishop, Preb. of Fotherveys.

Preb. Duffos. The patronage was in the Moray family as founders.

Chancellor, Preb. of Inveroven, 1242. He also held what had formed the

Brice’s fifth canonry (in succession to the four great dignitaries), consisting of St. Peter’s, Strathaven, and Hurchard.

Preb. of Petyn-Bracholy, Deacon. The patronage resided in the Moray family.

Preb. of Inverkethny, Deacon.

Preb. of Moy, Sub-deacon; confirmed, in 1223, by Pope Honorius III.

Preb. of Advyn-Cromdale, Sub-deacon.

Preb. of Buthery-Elechyn, Sub-deacon.

Preb. of C. Solidorum, or St. Giles, Chantry Priest for the souls of departed bishops and canons.

North side, west to east.

Præcentor, Rector of Lannabride (Lanbridge St. Bride), Altays and Rothfed.
Archdeacon of Moray, R. of Forays and Logyn Fythynach, Brice's sixth
canonry.

Succentor, Preb. of Rafford Ferenes.

Preb. of Dupyl. This, combined with Rothvan, was the eighth canonry on
Brice's foundation.

Treasurer, Rector of Kennedor and Eskyl.

Preb. of Bucharm Aberlowyn, Deacon. The patronage was in the Moray
family.

Preb. of Kyngusy-Inch, Deacon.

Preb. of Spyny-Kintray, Sub-deacon. This was the seventh canonry on
Brice's foundation.

Preb. of Dothol, Sub-deacon. The patron was the Earl of Stratherne.

Preb. of Ryny, Sub-deacon.

Preb. of Rothvan, united to Duppol as Brice's eighth canonry.

Sacrist, Preb. of Kynon-Dunbanan, Sub-deacon. Confirmed by Pope
Honorius III. in 1223.

Each of the eight original canons on Bishop Brice's foundation was to maintain a priest vicar to sing service, three of them being hebdomadaries in course, every week, for the daily masses—the first, or Lady Mass, which was sung; the Chapter, or Matin Mass for the dead, which might be said; and the High Mass, or mass of the day, at nine o'clock, sung solemnly to note. The other five said the daily masses of requiem; and all the members were bound to keep the canonical hours in black copes and surplices. The Deacons and Sub-deacons acted as gospeller and epistolar. The Dean resided for the greater part of the year; the Præcentor, Chancellor, and Treasurer, half a year; the Archdeacon, forty days; the Prebendaries of Cronyn and Centum Solidorum; the Sub-dean and Succentor perpetually. The others kept one quarter of a year. Each of the twenty-two Stallars, or Vicars Choral, received a stipend of seven marks annually. Every Saturday was observed by a weekly chapter; and on ordinary days, one hour, and on double feasts two canonical hours, constituted the terms of attendance for canons, in addition to the High Mass. Bishop Douglas added four prebends, and fourteen were endowed in the episcopate of Bishop Andrew. The pre-

bend of Unthank, or the chapelry of St. Mary, Duffus Castle, was founded in 1542.

In 1331 there were seventeen resident chaplains, with permanent endowments, serving as chantry priests, and among the altars occur those of St. James; Holy Cross or the Rood, with the chantry of Eight Marks; St. Nicholas; St. Mary's aisle; St. Duthus; St. Thomas, in the crossing close to the south wing, in which Bishop Dunbar was buried in 1435; St. Peter and St. Paul, in the north arm; and also a St. Thomas's Chapel, in the churchyard on the south side, founded for five chaplains, by Thomas Fitz Ralph, Earl of Moray.

FASTI MORAVIENSES.

BISHOPS OF MORAY.

The see was worth 2,033*l.* 7*s.* 4*d.*, besides victual in kind.

1115. Gregory.

William, died January 22, 1161. He went as an envoy to Rome to protest against the usurpation of York.

116-. Felix.

11—. Simon de Tonei, monk of Melrose, and Abbot of Coggeshale till 1168; died 1184, and was buried at Birnay.

1187. Richard, Chaplain to King William, consecrated March 15, at St. Andrew's, by Hugo St. Andrew's; died and was buried at Spynie in 1203.

1203. Bricius de Douglas, Prior of Lesmahagow; founded the chapter; went to the Council of Rome, 1215; died 1221, and was buried at Spynie. He went, with the Bishops of Caithness and Glasgow, to procure the reversal of an interdict; and a cardinal merrily said, in the Pope's presence, "A pious mind sees sin where there was not even a fault."

1221. Andrew de Moravia, Dean of Moray; founded Elgin Cathedral, dedicated July 15, 1224, and added ten or fourteen canons; died 1247, and was buried on the south side of the choir of Elgin.

Simon, Dean; died 1253, and was buried in the choir.

1253. Archibald, Dean; built Kinneddar Palace; died December, 1303, and was buried at Elgin.

1299. David Moray, founder of the Scots College at Paris, 1325; consecrated June 29, at Avignon, by Pope Boniface VIII. He was excommunicated in 1306, at the instigation of King Edward I., and fled to Orkney.
1326. John Pilmore, or Eglesmore, son of a burgess of Dundee; consecrated, March 27, by Pope John XXII.; died at Spynie September 28, 1362. Arms, within a double tressure flowered and counterflowered three cushions.
1362. Alexander Bar, Lic. of Laws, Canon; consecrated Saturday before Christmas, by Urban V., at Avignon; died at Spynie May 15, 1397, and was buried in the choir.
1397. William de Spynie, LL.D., Præcentor; consecrated September 16, by Pope Benedict XIII.; died in the canonry August 2, 1406; buried in the choir.
1406. John de Innes, LL.B., Parson of Duffus; consecrated January 23, by Pope Benedict XIII.; died in the canonry April 15, 1414, and was buried at the foot of the Rood Tower. The chapter determined that the new bishop should give one-third of his revenues to repair the fabric. Arms, a fess chequy between three crowns.
1414. Henry de Leighton, LL.D., Præcentor, Parson of Duffus; consecrated March 8, at Valencia; translated to Aberdeen.
1421. David.
1429. Columba de Dunbar, Dean of Dunbar; died at Spynie 1435; buried in the aisle of St. Thomas the Martyr.
1437. John Winchester, LL.B., an Englishman; consecrated on Holy Cross Day, at Cambuskenneth; Prebendary of Dunkeld, Provost of Lincluden, Lord Register, Envoy to England, and Chaplain to James II.; died 1458, and was buried in St. Mary's aisle.
1459. James Stewart, Dean, Lord Treasurer; died August 5, 1461, and was buried in the aisle of St. Peter and St. Paul.
1461. David Stewart, brother of his predecessor, Parson of Spynie; the builder of David's Tower at Spynie; died 1476, and was buried in the north aisle of St. Peter and St. Paul. Arms, a fess chequy, between two crowns in chief, and a cross-crosslet in base.
1477. Andrew Tulloch, Bishop of Orkney, Keeper of the Privy Seal; he died in 1482, and was buried in St. Mary's aisle. Arms, on a fess, between three cross-crosslets, three mullets.
1483. Andrew Stewart, third son of the Black Knight of Lorne; Dean,

Rector of Monkland, Sub-dean of Glasgow, Provost of Lincluden, Lord Privy Seal; died 1501, and was buried in the choir. Arms, a fess counter-compony between three crosses within a plain double tressure.

1501. Andrew Forman; translated to St. Andrew's. He was son of the Laird of Hutton, Prothonotary Apostolic, Envoy to England, Commendator of Pittenweem, and Coldingham, and Dryburgh. Arms, a chevron between three fishes hauriant.
1516. Hon. James Hepburn, third son of Lord Hailes; Rector of Partoun, Abbot of Dunfermline, 1515; Lord Treasurer, 1515; buried 1524 in St. Mary's aisle, next the tomb of Alexander I., Earl of Huntley. Arms, on a chevron between two lions counter-passant; in base a heart-shaped buckle.
1524. Robert Shaw, Abbot of Paisley, son of the Laird of Sauchie; Envoy to England; died in 1527, and was buried between the two bishops Stewart.
1527. Lord Alexander Stewart, son of Alexander, Duke of Albany; Prior of Whitherne, Abbot of Inchaffray and Scone; died 1534, and was buried at Scone.
1535. Hon. Patrick Hepburn, son of the Earl of Bothwell; Prior of St. Andrew's, Commendator of Scone; died at Spynie June 20, 1573, and was buried in the choir of his cathedral.

Deans of Moray (not Elgin, as in the case of the Dean of Ossory at Kilkenny, and of Ross at Fortrose), 130*l.* 10*s.*

c. 11—. William, Bishop.

c. 1200. Bricius.

1218. Freskyn.

1225. Henry.

Andrew de Moravia, Bishop.

1242. Symon, Bishop.

William de Dun.

1249. Archibald, Bishop.

1294. Walter Herok.

1387. Kobert de St. Clare.

145-. James Stewart, Bishop.

148-. Andrew Stewart, Bishop.

1487. Gavin Dunbar, Bishop of Aberdeen, 1519.
 1517. Alexander Gordon, Bishop of Aberdeen 1515.
 1534. Alexander Dunbar.
 Patrick Dunbar.
 William Reid, Bishop of Orkney 1540.
 1547. David Dunbar.
 1554. James Hepburn.
 1556. David Dunbar.
 1557. Alexander Campbell.
 1572. Alexander Dunbar.

Præcentors, 1206.

1226. Richard.
 1242. Richard.
 1249. John.
 1278. William de Spinye.
 1389. William de Spyny, Bishop.
 1414. Henry de Lichton, Bishop of Moray and Aberdeen.
 1478. Thomas Vaus.
 1494. Adam Gordon.
 1498. Alexander Lyon.
 1512. Alexander Gordon, Bishop of Aberdeen.
 1528. Hon. Alexander Lyon.
 1544—1562. John Thornton, Provost of Tain.
 1574. James Muirton.

Chancellors.

- c. 1200. Gilbert.
 1232. William.
 1249. Andrew.
 1294. William de Cresswell.
 1297. Henry de Banff.
 1345. John de Inverness.
 1391. Henry de Pluscardine.
 1463. John Green.
 1473. Alexander Stewart.
 1541. Hon. William Gordon, Bishop of Aberdeen.
 1554. James Hepburne.

- 1557. James Gordon.
- 1566. George Hepburn.
Robert Gordon.
- 156-. Adam Hepburn.

Treasurers.

- c. 1200. Mag. Henry.
- 1224. Henry.
- 1242. Robert.
Ralph Moray.
David Mar.
- 1378. William de Cheselme.
- 1389. William.
- 1543. William Gordon.

Archdeacons, 146l. 13s. 4d. (Rectors of Forres and Edinkelzie).

- Thomas, time of Hugh, Bishop of St. Andrew's.
- 1187. Robert.
- 1200. Gilbert de Moravia, Bishop of Caithness.
- 1224. Hugo.
- 1228. Ralph.
- 1242. Ralph.
- 1249. William.
- 1283. John.
Archibald Hayrock, Bishop of Caithness; died 1288.
- 1438. Henry Hervey.
Thomas Nudes.
- 1540. Archibald Dunbar.
John Bellenden, D.D., Canon of Ross, translator of Boece's "Chroni-
kills;" died at Rome, 1550.
- 1562. Michael Warder.
- 1572. Gavin Dunbar.

Sub-deans, 40l.

- 1224. Adam.
- 249. William.

1378. William de Brys.

1572. William Paterson.

Sub-chanters, 263l., paid out of Rafert and Ardilaeth Churches.

1224. Laurence.

1225. William Lambert.

1242. Lambert.

1249. John.

1378—1389. John de Ard.

1445. Gilbert Forester, Archdeacon of Brechin.

14— William Galbraith, Abbot of Kynloss.

14—. Patrick Dunbar.

1547. David Dunbar.

1562. Alexander Dunbar.

Canons.

1226. Robert de Duffus.

1242. Ralph Moray.

Matthew de Elgyn.

William Aston.

1249. Wm. de Dichton.

136—. Alexander Bar, Bishop.

1363. Malcolm de MacAswyn.

William de Spyny.

1389. Alexander de Urchard.

John de Innes.

1406. John de Glasgow.

1411. John Busby.

1458. Ninian, Bishop of Galloway.

1483. Robert Derloquhuy.

1500. James Stuart.

1529. Alexander Cant.

ADWEYE.

1534. Jo. Thornton.

1567. Jo. Thornton.

ABERLAU.

1567. Leonard.

BOTARY.

James Strathauchlin, died 1566.

1574. Alexander Leslie.

CROYE.

1567. Patrick Liddale.

DUFFUS.

1547. Alexander Sutherland.

1547. Robert Sutherland.

1562. Wm. Hepburn.

1572. John Keith.

1574. John Knight.

DUCHALL.

1567. Alexander Ogilvy.

DUPPELL.

1567. Adam Hepburne.

1557. William Hepburne.

ELGIN.

1546. Jo. Innes.

1557. Alex. Hepburne, Chancellor.

1567. Rob. Crystie.

1571. Wm. Douglas.

INVERKETHNY.

1534. Jo. Lockhart.

1572. Hugh Cragy.

KYNNON.

1562. Patrick Hepburne.
1574. Robert Keith.

KYNGUSY.

1547. Gavin Leslie.
1560. Geo. Hepburne.
1567. Arch. Lyndsay.

MOY.

1545. Jo. Burt.
1572. Wm. Sutherland.

PETTYN.

1541. Jo. Ogilvie.
1569. Wm. Gordon.

RYNE.

1547. Alex. Hepburn.
1557. Thos. Sutherland.
1557. Jo. Leslie.
1560. Hon. Jas. Gordon.

RUTHVEN.

1473. Wm. Morvalt.
1554. Wm. Hepburn.
1560. Adam Hepburn.
1567. Alex. Ogilvy.

SPINY.

1534. Kentigern Monypeny.
1554. Thos. Hay.

TALARISY.

1554. Thomas Gaderar.

UNTHANK.

1571. John Gibson.
1556. Thos. Wallace.

Deanery of Elgin.—Registr. Morav., 362.

Elgin, St. Giles. Mensal Prebend.
Kinnedor. Treasurer.
Dippel, the Holy Ghost. Prebend.
Rathed. 8th Canonry.
Spiny, Holy Trinity. 7th Canonry.
Moy. Prebend.
Dyke, St. Andrew's. Mensal.
Altre.
Alderyn. St. Columba.
Brynnath.
Alves. The Præcentor.
Urchard, St. Mary; St. Colm's Inch. 5th Canonry.
Dolas Michael, or Dolphus St. Michael. Sub-dean.
Roths: St. Nicholas Hospital on the Spey. The Præcentor.
Forres, or Fothervays, St. Lawrence. 6th Canonry.
Dundurkus. Mensal.

Deanery of Inverness.

Abertarf. Beaulieu Priory.
Landehty.
Deveth, or Davit. Pluscardine.
Dolerwersy.
Abirbryacht.
Urquhart Priory.
Wardlaw, St. Maurice, al. Dulbatelauch, Mensal.
Kintallirgy.
Invernys, St. Mary. Arbroath Abbey.
Ewen, St. Cuthbert.
Ferneway, Fernua, St. Mary (now Kirkhill).
Aberbryash.

Durrys. Pluscardine Priory.
 Coneway (Conveth). Beaulieu Priory.
 Croy. Prebend.
 Petyne, St. Columba. Prebend.
 Bracheli.

Deanery of Strathspey.

Kyngusy, St. Columba. Prebend.
 Inche, St. Ewen. Prebend.
 Adway. Prebend.
 Dothol, St. Peter.
 Inveraven al. Eryn, or Strahawen, St. Peter. The Dean, 1208—11.
 Abyrnethy.
 Kyncardyn, St. Erchan.
 Rathmorcus, St. Tucharn. Mensal.
 Logykenny.
 Alveth, St. Drostan or St. Moluac. Præcentor.
 Innerallian. Mensal.
 Cromdoll, St. Moluac. Prebend.

Deanery of Strabolgy.

Ryny (Kilreny), St. Rule. Prebend.
 Dumbanan (Huntley).
 Rothymay, SS. John and Drostan. Mensal.
 Kynnor, Blessed Virgin Mary.
 Innerkethney.
 Abyrlour, St. Drostan. Prebend.
 Botrochyn, St. Furnac.
 Botary, St. Martin's. Prebend.
 Essy, St. Peter (Speymouth). The Treasurer.
 Abyrkerdor, St. Mernam, or Marnoch.
 Glas.
 Artyldole (Artendol).
 Bocharme. Prebend.
 Elchy.
 Rowan.

Burnet (Birney), St. Brandon. Mensal.
Ugstoun, St. Peter. Mensal Church.
Daurd. Mensal Church.
Grandtully, St. Bean. Mensal Church.
Tallarcie, or Tallaratie. Mensal Church.
Keith, St. Andrew's. Mensal Church.

Shaw adds :—

Fochabers, or Bellie, SS. Peter and Ninian.
Culder, St. Ewan.

Carndale, St. Bride.
Edinkylie. Archdeacon of Moray.
Kilmalenreuroc, St. Andrew.
Morthlech, St. Bean. Urquhart Priory.
Killerlaty, St. Thalargus.
Glenmoriston, St. Richard.
Laggan, St. Kenneth.
Duffus, St. Peter.

FORTROSE, OR CHANONRY, SEE OF ROSS.¹

THE beautiful cathedral of SS. Peter and Boniface, built of red sandstone, was an architectural gem, and remarkable for finish and the exquisite beauty of its smallest mouldings. It was of the purest and most elaborate Decorated. Little more than one roofless aisle remains, the greater part having been destroyed by Cromwell, who sent the materials to build a fort at Inverness. King James VI., in 1572, had forestalled the spoiler as he ordered the cathedral "choir and aisles" to be unleaded through the forfeiture of the bishop as a traitor, and gave the proceeds to Lord Treasurer Ruthven. It took the place of an earlier church at Rossmarkie, founded by King David I., or by Bishop Robert of Ross, on the site of one erected by St. Boniface, an Italian missionary, in 716. The see was refounded 1124—8, and the cathedral erected in the beginning of the fourteenth century. It is also called Chanonry. The church, 120 feet long, is pure Decorated, and consisted of a nave of four bays, with aisles 14 feet wide and round-headed windows, a choir with aisles, a Lady chapel, west tower, a quasi transept, a rood turret, and on the north-east a vaulted chapter-house over a crypt. The groined south aisle of the choir and nave, 100 by 30 feet, and part of the detached chapter-house, remain. The east window was of five lights. A bell, dated 1460, is preserved. Bishop Fraser made some additions 1485—1507. There was a chapel of St. Nicholas, besides an altar of St. James. A coffin with a cross-legged effigy, possibly that of Bishop Gilbert's brother, remains. Two Decorated arches divided the choir from the south aisle: one contains the tomb of a benefactress, the Countess of Ross, who died in 1380; the second retains a Perpendicular tomb with a bishop's effigy, possibly that of Bishop Fraser. On the north side are a tomb of the Earl of Ross and a credence table, and on the south an ablution drain.

¹ Orig. Paroch., iii. 567, 572; Fordun; Chron. Mailros; Wyntoun Cronykyl; b. V., xiii. 389; Balfour, i. 17; Harl. MS., 4023, fo. 183, 186; Hist. Abb. de Kynloss, 95; Slezer's View, xiii.; Anderson's Highlands, 545; Neale, Notes, 53; Trans. Soc. Ant. Scot., i. 283; Muir's Characteristics, 68; Keith's Hist., b. iii., App. 182; Bale, P. ii., p. 216; Wharton MS. 45.

The Establishment consisted of a

Dean,

Præcentor,

Chancellor, R. of Kinnettes;

Treasurer, R. of Urquhart;

Archdeacon of Ross,

Sub-dean, R. of Eddertoun;

Sub-chanter, R. of Urry;

Canons and Prebendaries of Sudey and Awache, or Avoche;

Kincardine,

Nigg,

Kilmuir Easter,

Roskeen,

Alness,

Kiltearn,

Lumlair,

Contin,

Morinche,

Kirkmichael,

Killicudden.

There were also Stallars or Vicars, and at least six Chaplains.

The palace was destroyed by Cromwell, although, as Bishop Leslie says, this beautiful building, situated near the prebendal manses, was inferior to few in splendour and magnificence. On the east of the cathedral close there is an ancient house standing above vaulted cellarage. The Angelus bell is now at Inverness.

Ferne was annexed to the see in 1617.

FASTI ROSSENSSES.

BISHOPS OF ROSS.

112-. Macbeth.

115. Simon.

1160. Gregory; consecrated by Ernold, Bishop of St. Andrew's; sat in the Council of Lateran 1189; died 1195.

1195. Sept. 10, Reginald, called Macer, consecrated by John Dunkeld, monk of Melrose; died on St. Lucy's day, 1213.

1214. Robert, chaplain to Alexander II.
St. Duthac; died 1249, March 8.
1269. Robert; archdeacon; died 1270.
1274. Matthew or Maccabeus; consecrated at Viterbo by Pope Gregory X.;
died in 1274, at the Council of Lyons.
1274. Thomas de Fifyne.
1284. Roger. Arms, 3 lions rampant.
1304. Thomas de Dundee, who built Rosmarkyn.
Roger.
1334. John.
Roger, mentioned in 1338 and 1350.
Thomas.
Stephen Browne, a Carmelite.
1357. Alexander; see vacant 1371. Arms, 3 lions rampant within a double
tressure, flowered and counterflowered.
John.
Thomas Urquhart.
1404. Alexander Kilbinnes.
William Bullock.
1420. John Turnbull. Arms, a bull's head caboshed.
1449. Thomas Tullich.
1463. Henry Cokburne. Arms, 3 cocks
James Woodman.
Thomas Hay, founder of Tain Collegiate Church, 1481.
John Guthrie.
1482. William Elphinstone, translated to Aberdeen.
1485. John Fraser; Abbot of Melrose; Privy Councillor, 1506; Lord of
Session; died Feb. 5, 1507, aged 78. His effigy is in the cathedral.
1508. Robert Cokburne; died 1521.
1525. James Hay.
1534. Robert Cairncrosse; Provost of Corstorphine; Chaplain to James V.;
Lord Treasurer, 1528; Commendator of Fearne; Abbot of Holy-
rood; died Nov. 30, 1545, and was buried in his cathedral.
1544. David Panter; Vicar of Carstairs; Prior of St. Mary's Isle; Com-
mendator of Cambuskenneth; Envoy to France; died Oct. 1,
1548, at Stirling.
1550. Henry Sinclair; Abbot of Kilwinning, 1541; Dean of Glasgow, 1550;

Vice-President of the College of Justice; died in France, in great suffering, Jan. 2, 1564-5.

1565. John Leslie, LL.B., son of Canon Leslie, of Elgin; Commendator Abbot of Lindores; Canon of Aberdeen; Rector of Oyne and Morthlak; Senator of the College of Justice; the historian and faithful friend of Queen Mary; imprisoned by Queen Elizabeth, 1571; went to France, 1575, and was appointed Bishop of Coutances; Vicar General of Rouen, 1579; was imprisoned at Falsburgh in 1578, by mistake for an Italian bishop of Rossana. He died at Brussels, May 31, 1596. Arms, on a bend dexter, 3 buckles.

The Bishopric was valued in the thirteenth century at 35*l.* 19*s.* 8½*d.*; in lib. tax, at 1,200 marks; at the suppression, 462*l.* 4*s.* 2*d.*; taxed in sixteenth century at 248*l.* The Harl. MS. gives the income as 504*l.* 1*s.* 4*d.*, out of the lands of Allane, Ardmanoch, Fyrndonald, Mag, Ardrosse, &c., besides eggs, salmon, oats, mutton, marts, capons, poultry, and kids, with tithes of Kilmonar, Nig, Killemaine, and Tarbet.

Deans, taxed at 8*l.* Baiamund; 24*l.* 16*s.* sixteenth century; 80*l.* lib. tax; 35*l.*, with certain tithe sheaves of Ardrosser, Kilmour, &c.

1224. Henry, Vicar of Dunbathlack.
 1338. John of Kinkellee.
 1350. Alexander.
 1365. Thomas Urquhart.
 1381. Alexander Mar.
 1386. William of Dingwall.
 1402. John Innes, Bishop of Caithness.
 1409. John de Inchmartin.
 1420. William Fayrhar.
 1451. John Caldor.
 1478. Martin Vaus.
 1498. Walter Drummond.
 1507. Robert Fresale; died 1523.
 1514. Patrick Dunbar.
 1546. Mungo Monypeny.

Præcentors, 66*l.* 13*s.* 4*d.* lib. tax; 6*l.* 13*s.* 4*d.* Baiamund; 20*l.* 13*s.* 4*d.* tax, sixteenth century; 170*l.* in Harl. MS.

- 1255. R. of Eglinton.
- 1281. Adam of Derlington.
- 1350. Isaac Oliver.
- 1451. Thomas Fauconar.
- 1505. John Calder.
- 1532. Sir Walter Stewart.
- 1561. John Cairncroce.
William Cranstoun.

Chancellors, 80*l.* lib. tax; 24*l.* 16*s.* tax, sixteenth century; 8*l.* Baiamund; 66*l.* 13*s.* 4*d.*, with victual and tithes of Cromarty and Rossmarky.

- 1255. R.
- 1333. William of Lindores.
- 1451. Thomas of Lochmalony.
- 1520. Duncan Chalmer, official; died 1571.
- 1544. Hon. William Gordon, Bishop of Aberdeen 1546.
- 1572. George Monro.

Treasurers, same as Chancery, 200*l.*, with tithes of Logy and Urquhart.

- 1227. William.
- 1451. Thomas Tulloch, holding charge of St. Nicholas Chapel in the Cathedral.
Dugall Rureson.
- 1498. John Monro.
- 1510. James Heryng.
- 1510. Thomas Heriot; died 1518.
- 1543. Gavin Dunbar; died 1546.
- 1546. Jo. Hamilton of Mylburne.
- 1548. Jo. Robeson.
- 1561. Matthew Hamilton.

Sub-deans, at the suppression 300*m.* 6*s.* 8*d.*; Harl. MS., 268*m.*

- 1462. Thomas de Dingwall.
- 1494. James Forster.

- 1561. James Thorntoun, V. of Ancrum.
- 1578. William Maquene.

*Sub-chanters, at the suppression 102*l.* 13*s.* 4*d.**

- 1296. John of Hedlam.
- 1514. Anselm Robertsoun.
- 1541. David Haliburtoun, deprived.
- 1573. Donald Adamesoun.

*Archdeacons (canons), 12*l.* 13*s.* 4*d.*, with victual.*

- 1226. Robert.
- 1362. Thomas of Urchard.
- 1381. Alexander Man, Bishop of Caithness.
- 1409. John Inchmartin.
- 1451. Andrew Monro.
- 1484. David Lichtone, Abbot of Arbroath.
- 1510. Robert Elphinstone.
- 1543. Mungo Monypenny, Dean.
- 1561. Duncan Chalmere.
Donald Fraser, slain at Awfurd in a feud between Gordons and Forbeses, 1572.
- 1573. Robert Graham.
Donald Fraser.
- 1227. Maurice, Parson of Ardrosser.
Edward Beket.
Archibald.

Canons.

- Peter, Canon of Moray.
- 1296. Thomas of Far.
- 1338. Andrew de Bosco.
- 1364. John Cromdoll, D. Decret.
- 1451. Thomas of Dyngvale.
John Fresell.
- 1524. Alexander Dunbar.

1546. John Stephenson.
 1550. John Bellenden, D.D., Archdeacon of Moray.
 1584. Henry Kincaid (Lymnolair).

In the Canonry there were manses for the dignitaries and prebendaries of Kildonan, Far, Spital or Halkirk, Elrik, Culcrudan, Cambuscurrie, and Kinald. Paul Fraser in 1545 is mentioned as Pensionar of the Dean.

The DIOCESE OF ROSS (constituted 1124—28 as Rosmarkie, but called Ross in the thirteenth century), ROSSMARKIE, St. Boniface.—All the dignitaries had manses in the Canonry and College of Ross :—

Arderseir. Sub-dean.
 Kintail, St. Duthac. Dean and Chapter of Ross.
 Lochalsh, St. Congan. Dean and Chapter of Ross.
 Lochcarron, St. Malrube. Dean and Chapter of Ross.
 Applecross, St. Malrube; buried here after his martyrdom by the Northmen. Dean and Chapter of Ross.
 Gairloch, Dean and Chapter of Ross.
 Lochbroom (these six churches furnished the commune). Dean and Chapter of Ross.
 Kincardine, St. Columba. Prebend.
 Eddertoun. Sub-dean of Ross.
 Tain, St. Duthac; Collegiate Church; 40*l.*, lib. tax.; 4*l.*, Baiafund.
 Provost of the College.
 Tarbat, St. Colman V. Fearn Abbey.
 Nigg, St. Fiacre. Prebend.
 Kilmuir, Easter, St. Mary; 40*l.* lib. tax. Prebend.
 Logie Easter; 53*l.* 6*s.* 8*d.*, lib. tax. Prebend.
 Roskeen V., St. Ninian; 80*l.* Prebend.
 Alness; 16*l.* 10*s.* 3*d.* Prebend.
 Kiltarn. Paisley Abbey. Prebend.
 Lumlair, or Lymnolair, St. Mary. Prebend.
 Dingwall. Priory of Pluscardine.
 Fodderty C., St. Mary's Chapel, Inchrory.
 Kinnettes. Chancellor of Ross.
 Contin, St. Malrube. Prebend.
 Kilmorack, St. Moroc.

Urray, St. Constantine. Sub-chanter of Ross.
Kilchrist, St. Saviour.
Killearnan.
Kilmuir Wester.
Suddy, St. Duthac. Prebend.
Morinches. Prebend in Cathedral of Ross.
Avoch; Chapel in the Castle of Awachtor, given to Kinloss Abbey
1255. Prebend.
Logie Wester.
Urquhart, St. Mary. Treasurer of Ross.
Cullicudden, St. Martin. Prebend.
Kirkmichael, St. Michael. Prebend.
Cromartie.
Locuinethereth.
Kynteryth.
Rosmarky, St. Moluach.
Strathmore, St. Kiran.

IONA, SEE OF THE ISLES.¹

IONA · ICOLMKILL · HY · ST. COLUMBA'S ISLE.

The Isle of Saints was the first of the island lamps set up by the Apostle of Scotland to kindle the darkness of its western seas. On the site of St. Columba's modest oratory, guest house, offices, and lowly dwelling-place, a mere cottage—a cathedral was erected of wood and wattlework, and destroyed by the Northmen in 806. The Martyrs' Bay commemorates the massacre of the monks. On Christmas Eve, 985, during another descent of their old enemies, the abbot and fifteen of the brethren were put to death.

The present cathedral, 160 feet long, was built of red Mull granite in the thirteenth century, and comprises a nave 64 × 23 feet, of the same dimensions as the choir, and, like it, without aisles; a transept 70 × 18 feet, and a central tower 75 feet high and 22 × 26 feet; the sound of its bells was heard by Bruce on his voyage from Skye to Arran.

" They paused not at Columba's Isle,
Though peal'd the bells from the holy pile
With long and measured toll;
No time for matins or for mass,
And the sounds of the holy summons pass
Away in the billows' roll."

In 1635 King Charles I. ordered the restoration of two of the cathedral bells. The presbytery measures 26 feet 6 inches long, and the choir has a sacristy on the north and three southern chapels. There is a large east window of the sixteenth century. The tower stands upon pillars 10 feet high and 8 feet in circumference. Three windows are square-headed and filled with curious tracery of Flamboyant mullions on the north and south sides; in the fourth a single baluster is probably the surviving member of a Norwegian building

¹ *Gent. Mag.*, 1832, p. 497; *W. Forbes*, 82; *Par. Scot.*, ii. 223; *Notes by T.S.M.*, 45; *New Stat. Acc. Argyleshire*, 333; *Billings & MacCallloch's Highlands*, 1824; *Cathedrals of the United Kingdom*; *Arch. Scot.*, ii. 7; *Pennant*, i. 277; *Gordon's Monasticon*, 572; *Anderson's Highlands*, 326; *Keith*, 304; *Sloane MS.*, 4828; *Chron. de Lanerc.*, 64; *Grub, Eccles. Hist.*, i. 322, 371, and ch. x.; *Burton*, ii. 3, 1. 202, 206; *Muir's Characteristics*, 9, 10.

earlier than the Norman and Early English work, which received additions in the Decorated period. The capitals of the nave pillars bear carvings of the Fall, the Temptation, Noah's Sacrifice, St. Peter cutting off the Ear of Malchus, the Crucifixion, Weighing the Souls, and dragons. The high altar slab, of Skye marble, has been broken up to form amulets against fire and wreck, and also as talismans of success; a fragment forms the consecration slab in St. Andrew's, Glasgow. There are four tombs of late date, and effigies of an abbot in purple sandstone; Abbot Mackenzie, who died in 1489; and a knight holding a spear and galley. There are seats for the celebrant and his assistants.

The ruins of a Norman cloister are on the north side, with the chapter-house, with stone stalls and vaulting of the thirteenth century, and a library over it, which once Pius V. proposed to visit when it contained the *Liber Vitreus* of St. Columba with MSS. saved from the sack of Rome; given, says Boece, to Fergus II. by Alaric himself on the spot, and comprising some of the Latin poets and Scottish historians, fragments of which were carried to Aberdeen in 1525. In one corner were the black stones on which oaths were taken. The refectory lies opposite and parallel to the church, from the east angle of which a covered way extended down to the shore. Outside the west door is a granite basin in which the pilgrims washed, after the eastern fashion, before entering the church; close to it is the famous Cross of St. Martin, or Iona, covered with Runic sculptures.

Here forty-eight Scottish kings, including Shakspeare's Macbeth, four Irish, and eight of Norway, were buried in the cemetery, which, according to an old legend, will survive a second deluge. Lord Chancellor Selborne has poetically suggested that the natural grandeur of Staffa might have suggested his science to the "unlettered architect of Morven,"—

"Who bade yon shadowy minster's vaulted pile
Frown on the waves which guard Iona's Isle?
Alas! Iona, sternly o'er thy brow,
Long years have pass'd, and laid thine honours low."

The abbey here was mitred in the reign of William the Lion; at length it passed out of the hands of the Culdees into the possession of the Clugnian monks of Paisley at the close of the thirteenth century, about seventy years after the building of the nunnery. In 1431, Fordun says, the abbot made manual obedience to the Bishop of Dunkeld as his diocesan and ordinary. In 1507 the Bishop of the Isles was abbot, and the abbey was formally annexed to the see of Argyll and the Isles in 1617.

At that date the King declared that there was no record of the members of chapter, and the reconstitution of the cathedral comprised :—

A Dean, Vicar of Icolmkill, Rector of Sorbie ;
 Subdean, Rector of Rothsay ;
 And Prebendaries of Kilmoir, or Kilmorie ;
 Cumrie,
 Kilrau,
 Killenew,
 Killearn,
 Kildalton,
 Kilgarth.

Rothsay Church, SS. Mary and Brice, built in the thirteenth century, served as the cathedral after the suppression. The choir is 26.10 by 17.1 ; the nave, destroyed in 1692, was 81 by 22.

There were two Chapels Royal here : one, St. Michael's, in the Castle ; the other, St. Bride's, in the Burgh.

FASTI INSULARUM.

BISHOPS OF THE ISLES, HÆBUDARUM V. INSULARUM V. SODORENSES.

The Bishopric of the Isles Sudreyjar, founded c. 838, and united in 1098 to Man by King Magnus, was suffragan to the Archbishop of Drontheim. In 1266 Scotland recovered the islands, or in 1256, Magnus, according to the Chronicle of Lanercost, gave them to Alexander II. In 1380 the English chose a Bishop of Man (which they had seized in 1334), and the Scotch a Bishop of the Isles, whose successor, in 1498, requested the Pope to erect Iona into a cathedral, as he had lost St. German's. St. German's Cathedral was retained by the English Bishop, a suffragan of Canterbury, until Henry VIII. placed the see under York. The Scottish Bishop of the northern diocese of the Isles, sat in Parliament in 1430, and probably used Iona as his Cathedral by permission, until James IV. united the see to that Abbey. Probably up to the time of James I., and certainly in 1431, the Abbots took the oath of allegiance to their old diocesan at Dunkeld. The

priory of Ardchattan was declared in 1615 to have been part of the bishopric "past all memory of man."

Rolwer; buried at Kirk Maughold.

William.

— Aumond, son of Olaf, consecrated by Thomas Ebor.; buried at St. German's.

— Ronald.

— Wymond, monk of Savigny and Furness, died, having been blinded, a prisoner in Byland Abbey, in 1151; buried at St. German's.

Christian of Argyle, Bishop of Whitherne 1154—86; buried at Banchor.

1151. John, monk of Sééz, consecrated by Henry Ebor.; buried at St. German's.

— Gamaliel, consecrated by Roger Ebor.; buried at Peterborough.

— Christian.

Michael, a Manxman, buried at Fountains 1203.

Nicholas of Meaux, consecrated by the Archbishop of York, Abbot of Furness.

Nicholas of Argyll, died 1217, buried at Banchor.

1217. Reginald of Norway, nephew of King Olaf; died 1225, buried at Rushen.

1219. John MacIvar, or Harfere, burned by the negligence of his servants; buried at Jervaulx.

1226. Simon of Argyle; consecrated at Drontheim by Archbishop Peter Laurence; died Feb. 28, 1247, buried at St. German's, which he had founded.

1252. Richard the Englishman; consecrated at Rome by the Archbishop of Drontheim; died 1274, buried at Furness.

1275. Mark of Galloway; consecrated at Tunsburg by the Archbishop of Drontheim; was long a prisoner in England; Lord Chancellor, and frequently an envoy to foreign powers; died blind in 1303, buried at St. German's.

1305. John.

Allan, or Onachus; consecrated by Jorund Drontheim; died Feb. 15, 1321, buried at Rothsay.

1321. Gilbert MacLellan, of Galloway; consecrated by Eidolf Dronth.; died 1333, buried at Rothsay.

1328. Bernard Linton; consecrated in Norway; Rector of Mordington 1206; Abbot of Arbroath; died 1333, buried at Kilwinning.
1334. Thomas, a Scot; consecrated in Norway; died Sept. 20, 1348, buried at Scone.
1348. William Russell; consecrated at Avignon by Pope Clement VI.; Abbot of Rushen; died April 20, 1374, buried at Furness.
1374. John Duncan, a Manxman; consecrated at Avignon by Simon Præneste, Nov. 25; made prisoner on his return at Boulogne, and ransomed for 500 marks; died Nov. 25, 1380.
- Robert Waldby, Archbishop of Dublin.
- John I.
- Michael.
- Angus.
- John II., c. 1442.
- Angus.
- c. 1492. Robert.
- John III. He was a Privy Councillor, and died 1509. The abbey of Icolmkill was united to the see by James IV. and the Pope, in 1507.
1510. George Hepburn, Provost of Bothwell and Lincluden, Abbot of Arbroath 1503—4; Lord Treasurer 1509.
- John IV.
- Ferquhard Maclaughlan; resigned in favour of
1544. Roderick Maclean, Archdeacon.
1553. Alexander Gordon; Archbishop of Athens, Abbot of Inchaffray.
- John Campbell; dilapidated the revenues.
1566. John Carswell; Rector of Kil Martine, Dean of the Chapel Royal; died 1572.
1606. Andrew Knox; trans. to Raphoe 1622.

ABBOTS OF ST. COLUMBA'S, IONA.

565. St. Columba; died before the altar at midnight.
597. Comin.
- Laisren; died 605.
- Fergua.
- Segenius; died 651.
- Suibne I.; died 657.

- Colman; founded Mayo Monastery.
Cumin the Fair, biographer of St. Columba.
Failbe.
Adamnan; visited the Irish Columban houses, to induce them to observe the Roman Easter.
Dunchad.
Conan. Bishop Ceoddi of Iona died in his abbacy.
Dorbein the Long.
Duncan.
Faelchu; died 724.
Killeen the Long.
Killeen the Bridgemaker.
Failbe.
Sleibene; Prince Donald of Ireland was buried here 758.
Nial the Rainy.
Suibne II.
Muiredhach; King Artgal of Connaught came as a pilgrim in 791.
Bresal.
Condachtach, the Fair Scribe. The abbey was burned by Northmen in 801, and again in 806, when 64 of the inmates were killed.
Ceallach; built Kells Church, in Ireland.
Diarmid; carried St. Columba's relics to Ireland in 830.
Inrechtach; slain by Saxons on his way to Rome, March 12, 854.
Cellach; removed St. Columba's shrine to Ireland.
Feradach McCormac; died 879.
Flaun McMaleduin; died 890.
Maelbrigid, Abbot of Armagh; died 927.
Aongas McMuircert; died 935.
Dubtach; died 938.
Caonconichrae; died 945.
Robhartach; died 954.
Duibduin; died 959.
Finghin, Bishop; died 966.
Fiachra; died 977.
Mugron; this Abbot and 15 monks were slain by the Danes on Christmas Eve, 985.
Maelciarín; murdered by the Dublin Danes 986.
Dunchad; died 989.

- Dubdalethe, Abbot of Armagh; died 996.
 Maelbrigid; died 1005.
 Muredach; resigned 1007.
 Flanobra; died 1205.
 MacNia O'Uachtan.
1025. Malmore.
1040. Robharbach.
1057. Gillechrist O'Maddor; died 1062.
 MacBaeten; killed in 1070.
 Duncan Mac MicMaonach (Monk's son). The Clugniacs became
 possessors of the abbey.
1203. Amhalgaidh O'Firgal.
1226. Simon, Bishop of the Isles.
- 13—. Finlay.
 John MacFingon; his cross, 1489, is preserved.
 Kenneth Mackenzie; his tomb remains.
 Hugh.
 Patricius; B. Decret. buried in the Relig Oran.
 John MacFingone; buried on the north side of the altar.

Archdeacons.

1461. Duncan.
1476. Neil MacIlwryd, or McKilbreid.
1516. Richard Lauson.
1544. Rore McClure.
- 15—. Roderick Macclean, Bishop.
1563. Donald Munro.

DIOCESE OF THE ISLES.

There was a rural deanery of Mull in 1532.
 Kingarth, SS. Blane and Cathan. Paisley Abbey.
 Bute.
 Rothesay, SS. Mary and Brioc. Bishop Alan, 1321, and Gilbert
 McClelland of the Isles, 1323, were buried here. Kilwinning Abbey.
 Kilbride, St. Bridget.

- Kilmorie, St. Mary de Arane.
 Kilchattan, St. Cathan, in Gigha. There was a cell of the Holy Trinity.
 Killarow or Kilmeny, St. Malrube.
 Kildaltone, St. John Ev. in Islay.
 Kilchoman, St. Coemger.
 Kilernadil or Killearn.
 Colonsay Kiloran, St. Oran's.
 Kilbarr, St. Barr.
 Iona V., St. Ronan.
 Killean, St. John. Prebendal 1615.
 Kilnillian, St. Ninian.
 Kilfinichen, St. Fincana V.
 Scroby.
 Kilcolmkill, St. Columba.
 Kirkapoll.
 Kilmoroy, SS. Malrube and Bride.
 Coll.
 Kilmuir, SS. Moluac and Mary.
 Kildonan, St. Donan.
 Saizort, St. Columba.
 Canna, St. Columba.
 Sleat, St. Mary.
 Uig, St. Christopher.
 Strath, Christchurch.
 Inchkenneth, St. Kenneth.
 Ulva, St. Ouen.
 Rasay, St. Moluac.
 Kyle, St. Kevoc.
 Andat, St. Ninian.
 Ey, St. Columba.
 Kilbride, St. Bride, Harris.
 Balmahoadan, St. Modan.
 Sand, St. Columba.
 Benbecula, St. Columba.
 Kilpeter, St. Peter.
 Howmore, St. Mary.
 Kilmadan, St. Modan.

Kilmockulmaig, St. Culmaig.

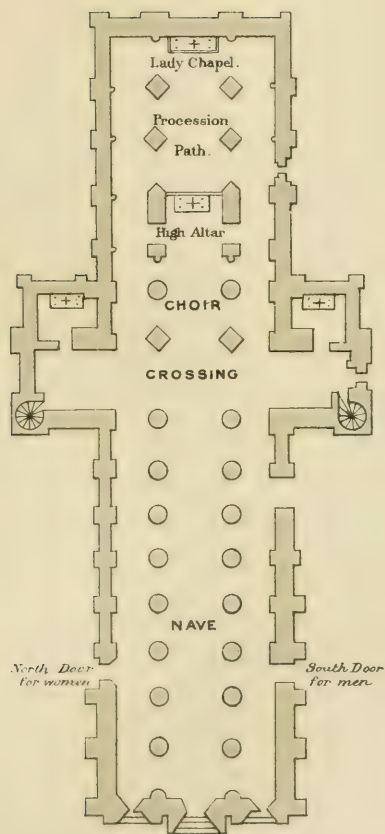
Lochwerwell, St. Kentigern.

Kilmoldoig, St. Moloch.

Monycaboc, St. Columba.

Strathenan, St. Inan.

Cumbræ, St. Columba.



KIRKWALL
CATHEDRAL.

KIRKWALL, SEE OF ORKNEY.¹

KIRKWALL, ST. MAGNUS.

THE see of the "Church Bay" (Kirk-Vaag) was founded in 1102. The cathedral is 217 feet long and 45 feet 6 inches broad; it was begun in 1138. The presbytery, eastern bay of the choir, porch, and west doorway, are Norman or Early English; the remainder, except the tower, is Norman and Transitional and Decorated. The nave is of eight bays, the choir of four, and the presbytery of two bays. The cathedral is cruciform, with aisles to the nave, 113 feet 8 inches by 21 feet 6 inches; a central tower 133 feet 4 inches high, 22 feet square, containing four bells; a choir 16 feet wide, a transept 89 feet 5 inches, with eastern chapels, and a beautiful rose window. The height of the vault is 71 feet. The three western bays of the choir in the transept and the crossing with the lower portion of the tower are "jarl Rognvald's" work; the three eastern, with Decorated arches and piers, and the eastern window, with its rose above a line of lights, were added by Bishop Stewart, c. 1511. The five eastern bays of the nave were built with pillars, 15 feet in circumference, by William I., c. 1160; and the remainder, with the west front and three western bays in the same style, by Bishop Reid, 1540, who increased the number of prebends, and built a college. The ceiling is new at the west end, for the Earl of Caithness, in 1614, "went about to demolish and throw down the cathedral," until he was prevented by the bishop. The upper portion of the tower is Decorated: its spire was burned by lightning on January 9th, 1671, "to the great astonishment and terrification of all the beholders," three bells and the skellat fortunately being saved. Bishop Maxwell built the stalls, and gave the bells, in 1528; the sound of the old great bourdon could be heard in Caithness, booming across the stormy

¹ J. Mason Neale, *Eccles. Notes*; *Trans. Architectural Institute of Scotland*; Sir H. Dryden, *Ch. of St. Magnus*, 1871; T.S.M. *Notes*, 5; Billings, iii.; *Cathedrals of the United Kingdom*; Worsae's *Danes*, sect. vii., p. 245; *Anderson's Highlands*, 650; MS. Harl., 4613, fo. 109—111; *Chambers's Dom. Ann.*, i. 457; *Orkneyinga Saga*, 201, 228, 137, 197, 407; *Rentals of Orkney*, No. V., and pp. 19, 45, 63; *Peterkin's Visit*, ch. iii.; *Claud. Orne Hist.*, b. iii., c. 3, p. 119, p. 438; *Grub, Eccles. Hist.*, i. 253; *Muir's Characteristics*, ii. 41, 62; *Delices de l'Ecosse*, vii. 1431.

strait. There were five altars, but no cloister or chapter-house: the north chapel of the transept probably served as a sacristy.

The tower arches, the earliest part of the building, are Transitional Norman, with early Decorated work above. The choir stalls were probably removed about the year 1671. The east window measures 36 feet by 12 feet. The structure was commenced by the Norwegian Rognvald, jarl of Orkney, about 1138, under the superintendence of Kolo, who desired the jarl Rognvald to register a vow that, if he should win Orkney, he would build a stone church at Kirkinvogi, the noblest in all the land, and having dedicated it to S. Magnus, his uncle, translate thither his shrine from Birsay, erecting also an episcopal see. He duly performed his promise, laying the foundations, whilst Kolo with a band of workmen superintended the fabric until it was roofed in. But the work proved so costly, that it was at length suspended, being left to be completed with fresh funds by the sale of the seignorial dues. In some portions of the building, notably about the doorways, natural polychrome in red and yellow courses has been introduced. There are similar instances at Worcester and Bristol. John Mason Neale grew eloquent in contemplating the marvellous proportions of this well-balanced building, giving an impression of height and size beyond its really limited dimensions. The marvellous uniformity in the architecture, extending over centuries, can only be paralleled in the nave of Westminster.

Earl Patrick and his son, in 1614, intended to destroy the cathedral, which they took possession of and fortified during their rebellion; but, happily, the arrival of the royal troops, and the exertions of Bishop Law, prevented the execution of the sacrilegious design. Both father and son perished on the block at Edinburgh on February 5, 1615. At a later period, the fall of a stone out of a clumsy workman's hands upon his fellow's head put a stop to the abominable practice of quarrying in the adjoining ruins.

The child-Queen Margaret, the Maid of Norway, in 1290, and Hacon, who died of grief for loss of his army at Largs in 1264, were buried here; and also a captain of the Spanish Armada.

The Early English palace and the round tower of Bishop Reid remain: in the former King James was entertained in 1536.

The Establishment included—after it was revived by Bishop Reid, who in 1545 found only six canons and six chaplains here, with uncertain powers, as the records had perished through neglect and the humidity of the climate—

Dean or Provost, Preb. of Holy Trinity, R. of St. Ronaldsay and Burra. Resided like the chanter, treasurer, and archdeacon for eight months in the year.†

Præcentor, Preb. of Orphir. V. Stanhouse.†

Chancellor, Preb. of St. Mary in Sanda. V. Sanda. Magister operis, was to be D.C.L. or B.C.L.†

Treasurer, R. of St. Nicolas in Stronsa. V. Stronsa.†

Archdeacon, Chaplain of St. Olaf. V. Birsá. R. Harra.†

Sub-dean, R. of Hory and Waes. R. S. Peter's, Horistoun, perpetually resident.†

Sub-chanter, Preb. of St. Colme. The organist, in perpetual residence.

Prebendaries.

1. Sub-treasurer, St. Cross in Sanda. †Perpetually resident.
2. St. Mary in Evie; had charge of fabric. Perpetually resident; called Chaplain.
3. St. Magnus, Confessor to Chapter household. †*Bound like those following to reside for three months in the year.
4. St. John Evangelist. *†Called Chaplain.
5. St. Lawrence. *†Called Chaplain.
6. St. Catharine, in the cathedral.*†
7. St. Duthus or Duthac.*†

There were also chaplains of St. Peter's in Orkney, master of the Grammar School; of St. Augustine's, master of the Song School in Kirk-wall College; and of St. Giles of Askay or Stook, and Westra.

The thirteen vicars, or stallars, appointed by the bishop, and canons marked †, received a last of victuals and £10 Scots, one being on the foundation of James III. and IV. to sing the matin and Lady masses. Six boys each receiving twenty shillings a year were appointed by the bishop and prebendaries marked thus *.

FASTI ORCADIENSES.

BISHOPS OF ORKNEY.

The income of the see was 539*l.* 18*s.* 2*d.*, besides victual of stray fish, wax, peat, poultry, and marts.

Buchanan speaks of a strange test that the Orcadians put to their new bishops at their first coming among them, until 1585, which was, to drain

at one draught an ancient goblet, which they say belonged to St. Magnus, as an augury of a good harvest to come.

There appear to have been two successions of Bishops of Orkney [according to Torfæus, a corruption of Cracoviac]—one, of suffragans of York, including Rodolph, consecrated by Thomas I. and the Bishops of Worcester and Dorchester, at York, on March 3, 1077; Roger, consecrated by Gerard of York (1101—1106), and Ralph Nuel, who addressed the English army before the Battle of the Standard, consecrated by Thomas II. of York (1109—1114);¹ the other, of suffragans of Hamburg, such as Thorolf, consecrated by Archbishop Adalbert, of that see, who died in 1072.² Nicholas Brake-speare, the Papal Legate in the time of Eugenius III. (1145—1153), and afterwards our only English Pope, allotted the Orkneys to the see of Drontheim;³ and it was not till 1471 that they were included in the province of St. Andrew's. Torfæus says that the bishops had no fixed see until the time of Wilhelm I., consecrated in 1102, "whose cathedral was Christchurch in the province of Bergen;" he was succeeded by Wilhelm II. in 1168, and Biorn after 1188,⁴ the friend of Earl Harald, the successful admiral, who returned with his galleys sailing under bright-coloured English cloth, from the "Purple Cruize." He died September 15, 1223.

1223. Joffrier; died 1241.

1248—9. Haufir.

Henry; accompanied Haco in his invasion of Scotland; went as envoy to King Eric; died 1269.

c. 1275. William, who astonished the people of Hartlepool with his narrative of the marvels of Iceland, as the chronicler of Lanercost tells us.

Peter; died 1284; he was an ambassador from King Eric of Norway.

1286. Dolgfin.

1310. William III.

William IV.; cruelly murdered 1383, but Torfæus gives no particulars.

William V.

Henry; attended the coronation of Eric, King of Norway, 1306.

142—. Thomas de Tulloch, of Bonington, Governor of Orkney; present at the coronation of Christian of Norway, 1442.

¹ Ep. Lanfr., xi., ap. Dacherium, p. 294; Stubbs, 1709, 1710, 1713; Brompton, 1026.

² Adam Bremen. lib. iii. c. xlii.; Torfæus, lib. ii., p. 166.

³ Claud. Orn. Hist., l. iii., c. 3, § 119, p. 438; Rayner, ad ann. 1262, n. 20. ⁴ C. Orn. Lib. ii. p. 161.

- 144-. William VI.
William Tulloch, cousin of Bishop Thomas, of Bonington; translated from Moray in 1477; Lord Privy Seal, 1473; Envoy to Norway, 1468; and England, 1471—2; he took the oath of allegiance to Christian I. of Denmark.
Andrew; had Kirkwall made a royal burgh, 1496.
- 15—. Edward Stewart, of whom Boece wrote a notable character.
Thomas, who endowed the choristers.
Robert, son of Sir John Maxwell of Pollock; Rector of Torbolton, Provost of Dumbarton; built the stalls, gave the bells, and entertained the King in 1536.
1547. William Reid; consecrated in the Grey Friars, Edinburgh, November 27. He was born at Aikenhead, educated at St. Salvador's College; Dean of Moray; President of the Court of Session, 1537; Envoy to Henry VIII.; Abbot of Kinloss, Prior of Beaulieu; added some prebends, and founded a college at Edinburgh. He died at Dieppe, September 14, 1553. Arms, a stag's head, erased.
1562. Adam Bothwell; he married Mary Queen of Scots to the Earl of Bothwell; Abbot of Holyrood. He died August 23, 1593, and is buried there.

The Newark contained the Chaplains' rooms; the Stallars had separate accommodation.

Archdeaconry of Orkney [the whale island].

Kirkwall [St. Magnus, St. Olaf].

Holme.

Dearnes.

St. Andrew's.

Stromnes.

Sandwick.

Orkney, St. Peter's, Prebend.

Birley.

Harrray.

Evie.

Rendell.

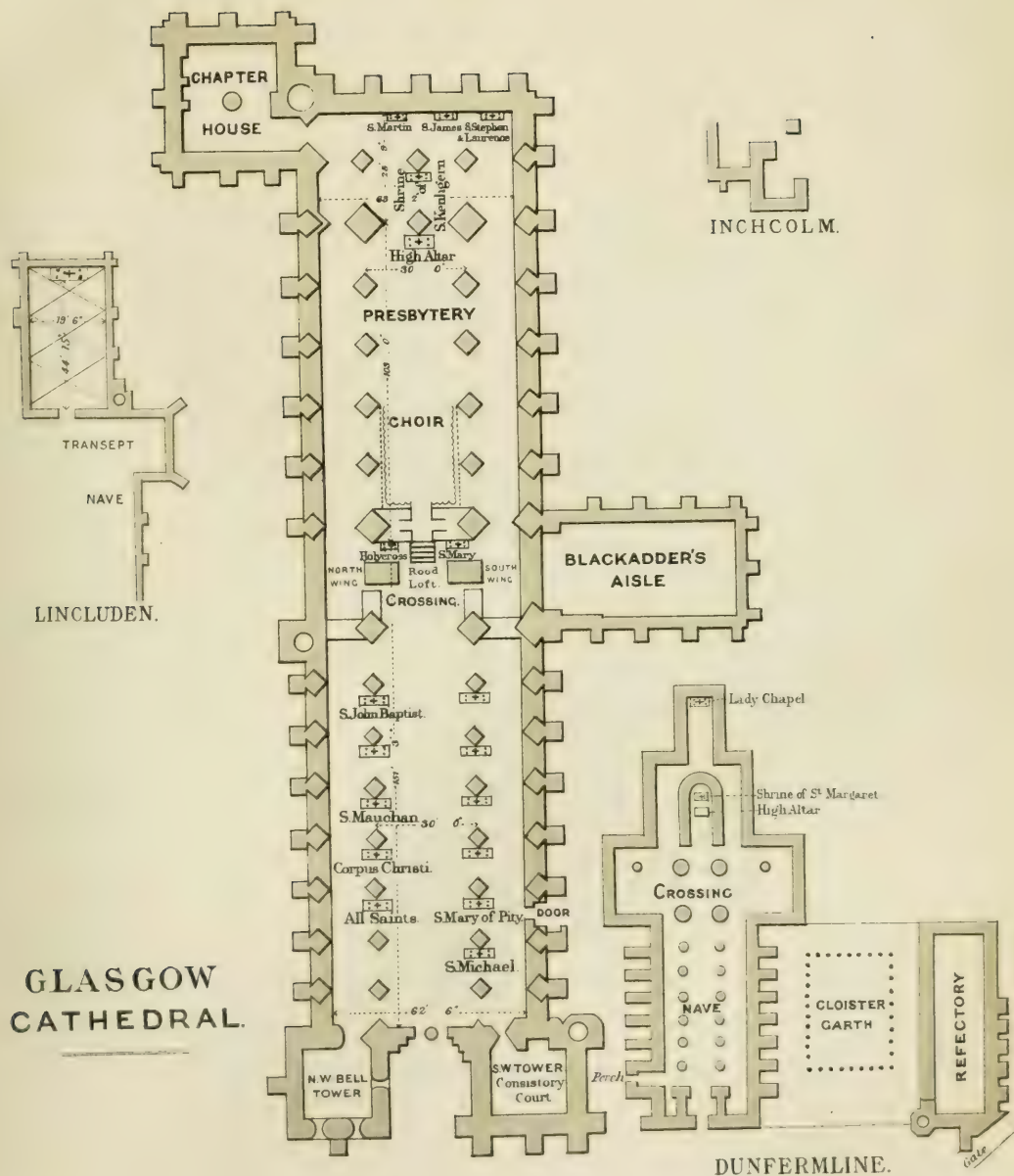
Firth.

Stainhouse.

Hoy, St. Columba, Prebend.

Grandsay [Greemsa].

Wallis.
 Flottay.
 St. Peter Kirk, Ronaldsay.
 Marykirk, Ronaldsay.
 Burray.
 Burness, St. Columba.
 Shapinshaw.
 Rowsay.
 Eglishaw.
 Cross Kirk, in Westraw.
 St. Mary Kirk, in Westraw.
 West Kirk, in Westraw.
 Papa, Westraw. Prebend of Kirkwall.
 Ethay.
 Orphar, Prebend.
 Sanday.
 St. Mary Kirk.
 The Croce Kirk.
 North Ronaldshaw.
 St. Peter Kirk, Stronsay.
 South Kirk, Stronsay.
 Zetland, Archdeaconry of Tingwall; endowed by Jerome Cheyne,
 Archdeacon, after the isles had ceased to be under the jurisdic-
 tion of Adalbert, Archbishop of Bremen, who died in 1394.
 Dunrosies [Dunross Ness].
 Ormesburgh.
 Burray.
 Brossay.
 Tinguall and Whytenesse.
 Wezdale.
 Sandsting and Aithsting.
 Wallis, Sandnesse, and Papais [Papastour].
 Delting, Olnofirth, and Laxho [Laxvo].
 Northmaven and Oloberd.
 Yelt, Southzell, Midzell, and Northzell.
 Fettler.
 Inhast, Weckkirk, and Ballasta.
 North Kirk, in Clibbersweck.
 Sonsay, St. Nicholas.



PROVINCE AND SEE OF GLASGOW.¹

THE Church of St. Kentigern, or Mungo—that is, the “dear friend” of St. Columba—was begun in 1123, and dedicated on July 5, 1136, in the presence of the King, David I., by Bishop John Achaius.

In 1176 a fire laid the church waste, but the works were recommenced with vigour, and so in 1181 it is said that the cathedral had been enlarged and made new and very magnificent; completed to perfection, and built with great magnificence; the foundation of the crypt being laid. Two dedications are on record marking their progress—one, according to Wyntoun, on July 4, 1190; and the other by Bishop Jocelyn, assisted by two other prelates, on July 6, or as some say May 31, 1197. The chronicle of Mailros says the church was built anew with a glorious magnificence. The anniversary of the consecration was observed with an annual feast and a fair, the latter bringing fresh funds to the fabric by the rents of booths and temporary shops. The Provincial Council of Scotland, in 1225, ordered that an offertory should be made on every Sunday and festival from Ash Wednesday to Low Sunday in every church for building the cathedral.

In 1233 Bishop Bondington continued the works, and, says Fordun, built his church with wonderful art in stone. Collections were ordered, by a Synod held at Perth, to be made towards the completion of the fabric during seven years, from 1242 to 1249. Between 1272 and 1277 materials were collected for building a BELL TOWER, to which Bishop Dunbar left a donation; and a TREASURY, which, with the TRANSEPT, occupied about twenty years in erection. The CHOIR, of five bays, pure Early English (like the Lady chapel and crypt), dates 1242—58. The tower and crossing occupied another twenty years. A timber spire was burned by lightning, and Edward I., in 1291, gave oaks towards its rebuilding. The warlike Wishart, however, employed them ungenerously, for he was accused on the following charge, that

¹ Reg. Glasg., 611; Chalmers's Caledonia, ii. 942, 955, and iii. Lanarkshire; Extracta, 71, 79, 103; Chron. de Mailros, 70; Chron. Guenob. S. Crucis; Bishop Nicholson, 88, 95; Lawson, Scotl. Delin., 280; Holinshed, 597; Boece, xiii. ch. xvi.; MacUre's Glasgow; Registrum Glasguense; Wyntoun, vii. viii. 580; Chalmers's Caledonia, 615; Rymer's Second Letter to Nicholson; Billings, vol. iii.; Fordun, viii. c. lvi. x. c. xi.; Keith. Chron. of Melrose, 140, 149; Wilkins, Conc., i. 612; Hearne's Views, xiii. xliii.; Fordun, viii., c. 29; Reg. Episc., I., lxiii., lxxvii.; Innes' Sketches, 29, 493; Muir's Characteristics, 41. See J. Collie's Plans; A. MacLellan's Essay, 1833; and for the Library, Trans. Soc. Ant. Scotl., ii. 328.

"Whereas the king had given timber for building the steeple of his cathedral church, the bishop converted it into engines to be employed before the Castle of Kirkencolough, and battered and laid siege to it till the king's forces burned them." Bishop Lauder commenced the present Decorated stone SPIRE, the CHAPTER-HOUSE, a square with a central pillar, and its CRYPT, which Bishops Cameron (1425—47) and Turnbull (1447) completed. The arms of Lauder (1408—25), a griffin salient, are carved on the battlement of the tower, and those of Cardinal Bethune (1508—22) in the choir. The NAVE, of eight bays, with a wooden ceiling, was probably begun in the beginning of the fourteenth century, and was finished with its aisles, which are groined (the northern is earlier than its fellow to the south), before 1480. A north-west Tower and Consistory-court, being the base of another on the south, of this date, were destroyed in 1836. Bishop Muirhead (1455—73) roofed the north aisle. The Rood-screen and Undercroft of the transept were additions by Archbishop Blackader. Siloures for the covering of the stalls, with five columns to each, were ordered to be made in 1506. Archbishop Spotiswood repaired and leaded the roofs of the cathedral, 1610—1615. Archbishop Blackader (1485—1508) founded several chantries in the choir, where his arms remain on the vault; added the steps on each side of the crossing, the rood screen, and the crypt of an intended south wing to the transept, to correspond with some chambers for chantry priests on the north. Over the substructure he placed this inscription, "This is the Isle of Car Fergus," in allusion to the car drawn by two white bulls in which St. Fergus was drawn to this site, then called Cathures, in order to be buried near St. Kentigern.

The altars were in the following positions:—

Holy Cross in the rood loft.

In the south nave aisle, St. Kentigern (1506); St. Cuthbert; St. Mary of Pity, at the south door; and a second near St. John Baptist's altar. St. Michael, westward of the great south door.

In the north nave aisle	{	Corpus Christi, 1458, at the fourth pillar from the rood loft.
		All Saints, at the fifth pillar from the rood loft.
		St. Mauchan, at the third pillar from the rood loft.
		SS. John B., Blaise, and Cuthbert, at the first pillar from the rood loft.



Name of Jesus, on the north side of the entrance to the Church.

St. Mary's, at the choir door.

Behind the high altar; between SS. Stephen and Lawrence on the south, 1486; St. James in the midst; and St. Martin on the north.

In the crypt or crowdes, St. Catherine, St. Martin, St. Nicholas.

SS. Peter and Paul between St. Nicholas (north), and St. Andrew (south).

St. Mary in the crypt; St. Kentigern in the under church; St. Ninian, St. Thomas of Canterbury, in the nave, 1542; St. Christopher in the nave.

St. Servans, 1446; Holy Blood and Darnley Chapel in the nave.

The chantry of Bishop Cardinal Wardlaw was on the north of the altar, in the middle of the choir, and his arms remain on the vaulting.

The shrine of St. Kentigern adorned the east end, and a mass of requiem was sung daily by vicars of the choir at the high altar.

Dimensions of the Cathedral, 339 feet (five feet longer than Beverley Minster), by 72 wide.

	<i>Long.</i>	<i>Broad.</i>	<i>High.</i>
The nave.	151 3.	63	85
Choir	103	30	90
Transept	73	—	—
Processional path of two alleys	28	63	—
Lady Chapel	28	—	25
Chapter-house	28	28	—
North-west tower was	—	—	118
The Crypt	108	72 supported by 65 pillars, vaulting from 15 to 20 ft.	
Steeple	—	—	225

The area covers 26,400 acres.

The observable features of this fine church are the magnificent crypt, which forms an under-church: the position of the Chapter-house at the north-east angle of the Lady chapel: the continental form of the transept, which does not extend beyond the line of the aisles: the four lancets forming the east window, which is an unusual arrangement of lights: the clerestory, resembling the windows of the nave aisle of St. Andrew's: the beautiful

geometrical tracery of those in the nave aisles: the remarkable effect produced by the ascending and descending stairs under the crossing, and the double doorway in the west front. The south aisle has the only brass left in Scotland, it is inscribed to the knights of the house of Minto (1608), measuring 6 feet by 3 feet 2 inches.

The Register gives a most interesting list of the Treasury and Library of Glasgow, including ten missals, seven breviaries, five psalters, seven antiphonars, six graduals, four processional, two pontificals, and one collectar, in 1432. The choir and altar books were bound in white skin; some were attached to distinct stalls: they include a Bible of the Old Testament, in two volumes; a portess for the Erskine and Ancrum stalls; a book of Epistles and Gospels for the high altar; a psalter chained to the Renfrew stall, another to the first stall, a third to the dean's stall, and a fourth in the middle of the choir; an antiphonar for rectors of the choir; an ordinal chained to the præcentor's stall, a legendary to the sub-dean's stall, and an epistolar to the stall of Stobo. The choir also contained a Catholicon, or dictionary. The screens outside the Library contained a Petrarch, Sallust, Aristotle, Bede, works of the Fathers, and volumes of canon law; and three presses in the Library held *De Lyra*, a Concordance of the Bible illuminated in gold, expositions of Scripture, several Commentaries on Aquinas, by Duns Scotus and Bonaventura, Justinian's "*Codex*," Sermons, and a "*Book of Invocations*." The more interesting entries in the long inventory of ornaments of the church contains—

Two pillows (for the missal, cervicalia) of white damask.

Two large and very precious cervicals for the high altar, of Persian or jacynth silk, with the Bishop's arms.

A great cloth of arras of the life of St. Kentigern, and three carpets of jacynth with crowns.

Four curtains for the high altar, striped white, red, green, and black.

Two gremalia used as a dorsal, brown, edged with green.

A towel (*mappa*) with a frontal of gold having the lilies of France.

Two canopies for the high altar, of red silk.

A frontal of silk jacynth, with SS. and dolphins of gold.

An altar-cloth with orphreys having golden crowns: one of red silk with ornamentation of flowers and leaves, and one with hyacinth silk embroidered with flowers and fleurs-de-lys in gold.

Five old bawdkyns of silk, with a frontal having images of gold.

A pall (mappa) for the high altar, with a frontal powdered with crowns of gold.

One set of vestments, very precious, of hyacinthine silk, for the priest.

One pair of gloves for the Bishop, with two precious clasps to fasten them.

A cope of white silk, with rays and stars.

One precious cope of red silk, with pearls mixed with gold, with gold images.

One cope of Persian silk, with beasts, leaves, and flowers, with images and apparels of gold silk.

A cope of red silk, with eagles of gold.

A precious cope with a crimson ground, having ornaments of gold, with boars and flowers of gold.

[These precious or richly ornamented copes were used in processions; the ordinary choral cope worn over the rochet or surplice was black.]

A monstrance of silver, richly gilt, for carrying the blessed Eucharist in processions.

A pyx for keeping the bread at the high altar.

A small bell of silver for the high altar.

[The sacring bell rung at the Elevation.—See Dugdale's *St. Paul's*, p. 232.]

A basin with the laver of silver for the high altar.

A case (capsula s. seraculum) of silver gilt to carry the Eucharist in processions.

Nine cruets for the high altar.

One chalice, with a paten of pure gold.

Two thuribles of silver and one ship of silver for the incense.

Two large cruets of silver for the chrism and holy oil, gilt, of goodly size, on three foot-stands (statibus); one higher and the other lower.

Eight brooches (monilia) of gold, with precious stones, and a little silver chain in a wooden casket for the shrine (of *St. Kentigern*).

Twenty-six precious stones of divers colours, and eighteen stones of red colour for the shrine.

One precious bag, with the combs of *St. Kentigern* and *St. Thomas* of *Canterbury*.

[The ivory comb of *St. Cuthbert* is carefully preserved at *Durham*. Several are mentioned at *St. Paul's*.—*Dugd.* 206. They were used before mass to arrange the hair.]

Four kinds of brooches, of Oriental pearls, for a cope.

An owche, or clasp of gold, adorned with pearls and other precious stones, with a "papioy" in the midst, of a green colour.

A pair of gloves, with four precious owches (firmaculi, ornaments) on the upper part.

Two pastoral staffs, one gilt all over, the other with the head gilt.

Two mitres, one solemn, the ground of pearls and adorned with precious stones, and the other of damask, adorned with precious stones and silver gilt.

A mitre, with apparels of gold without stones.

Out of this sacristy, Bishop Wishart, it is said in the charge made against him, "caused to be made and provided in his own wardrobe the robes and garments which the said earl was to appear in on that day that he intended to take upon him the style of King of Scotland, together with a banner of the arms of the late King of Scotland, which the bishop had for a long time concealed in his treasury, and sent them to the Abbey of Scone against that day for the coronation of Robert Bruce."

The streets near the palace consisted of Kirk Gate, High Street leading to the Market Cross, Dry Gate on the east, and Rotton (or Ratton) Row, a name occurring also at York and Shrewsbury, on the west; the houses of many of the dignitaries and canons were situated in the two latter streets. Bishop Cameron caused each of them, called rectors or persons of the church, to build a house near the cathedral, to the number of thirty-two manses; and, when these residences were completed, went with the chapter in solemn and magnificent procession to the church, twelve fertors carrying his staff and eleven silver maces, the bells of the two steeples ringing, and the organs sounding with the vocal and instrumental music of the choir.

Bishop Dunbar, 1524—47, built the Gate-house of the Palace.

Bishop John Achaius founded the constitution of the cathedral, which consisted of a dean, præcentor, chancellor, treasurer, sub-dean, succentor, and sacrist, each holding a prebend. There were also two archdeacons. Bishop Bondington, in 1258, decreed that the liberties and customs of the Church of Salisbury should form the rule at Glasgow. Bishop Cameron founded the prebends of Cambuslang, Torbolton, Eglisbam, Luss, Kirkmahoe, and Killearn, and also attached churches to the dignities of the præcentor, chancellor, and treasurer.¹ He built the great tower of the palace. Bishop

¹ Keith, 249.

Muirhead, 1455—73, founded the vicars of the choir, building a college for them on the north side of the cathedral, and his arms are still visible on the vaulting of the north side of the cathedral nave.¹ Archbishop Bethune, 1508—22, augmented the altarages in the choir, where his arms are.

The Constitution embraced in 1501—

A Dean, parson of Cadzou, or Hamilton; 349*l.*, besides rents in kind;
 Præcentor, parson of Kilbride and Thankerton;
 Chancellor, parson of Campsie;
 Treasurer, 200*l.*, parson of Carwath;
 Sub-dean, parson of Monkland;
 Archdeacon of Glasgow (prebend. of Peebles, 5*l.*), parson of Peebles;
 Archdeacon of Teviotdale, parson of Marbottle;
 Sub-chanter, parson of Ancrum;
 Sacrist, parson of Cambuslang;
 Canons and Prebendaries of
 Stobo, 3*l.*,
 Govan,
 Renfrew,
 Glasgow, I^a,
 Balanrigh,
 Castlestairs,
 Cardross,
 Air,
 Erskine,
 Old Roxburgh,
 Durisdair,
 Marnes,
 Moffeth,
 Edilston,
 Glasgow, IInd,
 Ancrum (succentor),
 Luss,
 Eaglesholm,
 Kirkmahoe (1429),
 Torbolton,
 Cambuslang (sacrist),

¹ Keith, 252; Nisbet, ii. 261.

Kilhern,
Douglas,
Sanquhar,
Cumnock,
Caldross,
Killaim,
Askirk.

Pulwode and Stablahane were added for a prebendary and four boys, c. 1430. Prebends of Sacrista Major, Isle of Carnwath, and New Kyrk are also mentioned.

James IV. was an honorary canon of the Cathedral, as the Queen is of St. David's.

The Prebendary of Cardross maintained a deacon at four marks a year, and the Prebendary of Polmade four boys at sixteen marks by the year. Every residentiary was bound to keep one quarter of the year at least. There was a Chapter held every Saturday, and a General Chapter at Pentecost. A canon, when celebrant, entertained the deacon, sub-deacon, and sacrist. Each had his set day appointed for ministering at the high altar of St. Kentigern, when four ministers of the altar, and six, deacons and sub-deacons, assisted at solemn mass. The vicars sat in the range of seats below the canons' stalls, the dean and præcentor sitting at the west, and the chancellor and treasurer at the east end; and the rest according to the "antiquity of their prebends."

FASTI GLASGUENSES.

BISHOPS OF GLASGOW.

The income was 987*l.* 8*s.* 7*d.*, besides rents in kind.

601. St. Kentigern or Mungo.

Magsues.

John, consecrated by Kinsy of York.

1105. William, consecrated by Gerard Ebor.

Michael, consecrated by Thomas II. of York.

1115. Achaius or John, consecrated by Pope Paschal II. ; preceptor to King David, envoy to Rome ; dedicated the Cathedral, July 7, 1136—7, the choir and crypt being then completed. He died May 28, 1146 ; buried at Jedburgh. The separate see of Carlisle was founded in 1133 for the distinctively English portion of Strathclyde.
1147. Herbert, abbot of Kelso ; consecrated at Auxerre, by Pope Eugenius III., on St. Bartholomew's day ; Chancellor of Scotland ; he introduced the use of Salisbury ; died 1164. The Pope required all persons in the diocese to visit the cathedral annually.
1164. Ingelram of Dunsire, consecrated at Sens, by Pope Alexander, on SS. Simon and Jude's day ; Archdeacon of Glasgow ; Rector of Peebles ; Chancellor of Scotland ; died Feb. 2, 1173—4.
1175. Jocelyne, consecrated by Eskil, Archbishop of Lunden, at Clairvaux, on June 1 ; Abbot of Melrose ; died March 17, 1198—9, and was buried there. He consecrated the cathedral July 6, 1197.
Hugh de Roxburgh, rector of Tullibody ; archdeacon of St. Andrew's ; Chancellor of Scotland, 1189 ; died July 10, 1199.
1200. William Malvoisin, a Frenchman, consecrated in France ; King's Clerk in Chancery ; Archdeacon of Glasgow ; translated to St. Andrew's ; died July 9, 1238.
1207. Walter, consecrated at Glasgow, Nov. 2 ; Chaplain to the King ; sat in the Council of Rome, 1215. He died 1232.
1233. William de Bondington, consecrated on Sunday after Nat. B. M. V., by Andrew, Bishop of Moray, at Glasgow ; a member of a Berwickshire family ; canon ; Rector of Edlestone ; Archdeacon of St. Andrew's ; Lord Chancellor. He completed the cathedral, and divided the diocese into the Archdeaconries of Glasgow and Teviotdale. In 1242 he required all persons on Sundays, and Festivals, from the beginning of Lent to the octave of Easter, to contribute towards the fabric. He died Nov. 10, 1253, and was buried near the high altar of Melrose.
1258. John de Cheyam, Chuham, or Glenham, an Englishman ; consecrated at Rome, by Alexander IV. ; chaplain to Pope Alexander IV. ; Archdeacon of Bath ; died at Meaux, on his way to Rome to establish his claim to be diocesan as far as Rerēcross-upon-Stanmore, and was buried there.
1270. William Wishart, Archdeacon of St. Andrew's ; Chancellor of Scotland ; translated to St. Andrew's ; died 1279. The following

anecdote¹ is told of him:—"There was a certain vicar, in the year 1272, well-known for leading an indulgent life, who, though he had often suffered punishment for her sake, persisted in retaining a hearth-side companion whom he fondly loved. His bishop came round in the course of his visitation as ordinary, and in due course the unhappy man was put under suspension until he should be taken back into favour. Full of confusion and shame, he went home, and at the sight of his darling his grief was redoubled, with the addition of some reproaches to the lady. Naturally, she inquired the cause of his vexation. 'Alas,' said he, bitterly, 'I must fain give you up.' 'Nay,' she returned, 'do nothing of the kind; I will confront the bishop and put him to rout.' Next morning, the bishop was on his road to church, when she came tripping in his way, laden with poultry, vegetables, and eggs. 'Whither are you going? Whence do you come?' said the bishop. 'I am the vicar's leman, my lord,' she answered; 'I am going to visit the bishop's dearie, who has just had a baby, and I wish to be of any service that is in my power.' Conscience spoke; away went the bishop to church; he sent for the vicar, and told him to make ready for celebration. 'My lord,' says he, 'I am under suspension.' 'I absolve thee,' replied the bishop, and put up his hand. As soon as the service was over, he took himself off without another word, as if he had been dumb."²

1272. Robert Wischard, a relative of the late bishop; consecrated at Aberdeen on the Sunday before Purification, 1272—3, by the bishops of Dunblane, Aberdeen, and Moray; Archdeacon of St. Andrew's; Lord Regent, 1286. He went about preaching war against England as if it had been a crusade, and was taken prisoner in full armour at the taking of the castle of Cupar Angus. He died blind on Nov. 26, 1316, after having for eight years been a prisoner in London: he was buried between the altars of St. Peter and St. Andrew.

¹ Chron. de Lanerc., p. 92—3.

² Equivocal relations and hypothetical wives were long tolerated and winked at. In 1565, pensionary concubinage (that is, allowance of such companions to the clergy upon a certain payment, notwithstanding the liberty of marriage was granted) prevailed in Wales. In English cathedrals and colleges, even in 1582, "open and rebukeful separations" of married clergy were enforced, and, as is well known, Elizabeth said to Mrs. Parker in 1591, "Madam I may not call you; mistress I am ashamed to call you, and so I know not wht to call you." (Strype's Parker, i. 405, 212, iii. 49.)

1319. John de Lyndsay, suffragan of Lichfield, 1321; died April 9, 1325, and was buried near St. Mary's altar.
1325. John de Wischard, Archdeacon of Glasgow; was for awhile captive at Conway, and in the Tower of London, and died of his wounds received in a great sea fight with his old enemies whilst returning from Flanders in 1335. Arms, a bend dexter within a bordure.
1336. William Rae, or Rose; built Glasgow Bridge; died Jan. 27, 1366—7.
1367. Walter de Wardlaw of Torre, Archdeacon of Lothian; Cardinal-priest, 1385;¹ frequently employed as an envoy; died, 1387. Arms, between three mascles voided, on a fess three crosses pattée.
- John, Suffragan of London, 1393—4, and Sarum, 1396.
1387. Matthew de Glendonwyn, in Eskdale; died May 10, 1408.
1408. William de Lauder, son of Sir Alan of Haltoun; Archdeacon of Lothian, and Chancellor of Scotland, 1423; built the steeple; died June 14, 1425. Arms, a griffin, segreant.
- John Cameron, official of Lothian; Rector of Cambuslang; confessor to the Earl of Douglas; Provost of Lincluden; Secretary to the King; Lord Privy Seal, 1425; Lord Chancellor, 1427; frequently employed as an envoy; sat in the Council of Basle. He founded six prebends, and attached certain parishes to the several dignities. He died in Glasgow Cathedral on Christmas Eve, 1446, summoned, it is said, by an unearthly voice, and dying in a manner as horrible as his enemies declared that John Knox did, and as Shakspeare painted the last end of Beaufort. Arms, three bars gules.
1446. James, son of Robert Bruce of Clackmannan; Rector of Kilmeny, 1438; Chancellor of Scotland, 1444; translated from Dunkeld; died at Edinburgh.
1448. William Turnbull, LL.D., of Bedrick, Canon and Archdeacon of St. Andrew's; Lord Privy Seal, 1441—7, and Privy Councillor; founded Glasgow College in 1471; died at Rome, Dec. 3, 1451. Arms, a bull's head caboshed.²
1454. Andrew Muirhead, of Lachop, canon; rector of Hamilton; envoy to England; founded the vicars of Choir and St. Nicholas' Hospital; died Nov. 20, 1473. Arms, on the north side of the nave ceiling, three acorns in the seed upon a bend dexter.

¹ Ciaconius, ii. 610, who gives the arms thus: Quarterly—a cross, party per pale and fess, engrailed, counterchanged az. and vert.

² Nesbit, 80.

- Feb., 1473—4. John Lang, of Redhouse, East Lothian, rector of Tanadice; Vicar of Linlithgow; Treasurer of Scotland; Chancellor of Scotland; died Jan. 11, 1482—3.

ARCHBISHOPS FROM 1491; PRIMATES OF SCOTLAND AND METROPOLITANS.¹

King James V. argued in 1490 that Glasgow "surpassed all the other cathedral churches of his realm by its structure, its learned men, its foundation, its ornaments, and other very noble prerogatives;" and requested the Pope to bear in mind that the policy of having a second archbishop, if distasteful to St. Andrew's, was sanctioned by the three estates. In 1491 he petulantly hinted that the papal delay was ungenerous towards a zealous supporter of the Church. On January 9, 1492, it was known that his request was granted. The new province embraced the later bishopric of Glasgow; Whitherne, that once had been subject to York; the Isles (heretofore, whilst united to Man, under the Archbishops of Drontheim whose successor in the sixteenth century was minded to re-assert his rights over Orkney), Dunkeld, and Dunblane. The two latter sees, it is said, about the year 1498, were re-annexed to St. Andrew's, but Clement VII., in 1524, certainly cites the bull of Innocent conferring them upon Glasgow. Whatever may be the date at which that event did occur, Iona at the same time was united to the southern province.²

1483. Robert, son of Patrick Blackader, of Tullialan, and Elizabeth Edmonstone; canon; rector of Cardross; translated from Aberdeen; died on his way to Jerusalem, July 28, 1500. Arms, on a bend three cinquefoils.
1508. James, son of John Bethune, of Balfour; Provost of Bothwell, 1503; Abbot of Dunfermline, 1504; King's Treasurer, 1504; consecrated to Galloway, 1508; translated to St. Andrew's. The archbishop wore mail under his rochet, and when he swore on his conscience

¹ *Scotland, Hist. Soc., lib. ix.*, p. 167.

² R. Brown's *Cal. of Venetian State Papers*, 2, p. 240; *Green, Loc. cit.*, *Hist. of Scotl.*, 377, 385.

- that he was ignorant of the feuds of Arran and Angus, smote upon it, and so it gave forth a rattling sound, whereon Bishop Douglas retorted, "How now, my lord, methinks your conscience clatters; to bear arms becomes not a priest." After this he saved the life of the primate, who was in the act of being drawn forth by Angus from sanctuary in the Black Friars Church, Edinburgh, for immediate death. Arms, 1 and 4, a fess between three lozenges; 2 and 3, a chevron charged with an otter's head coupé. Motto, "Misericordia."
1523. Gawin, son of Sir John Dunbar, of Mochram; dean of Moray, 1518; preceptor to James V.; prior of Whitherne, 1510; Chancellor of the Kingdom; died April 30, 1547. Arms, three cushions within a double treasure counter flowered.¹
1547. James, son of John Bethune, of Balquharg; abbot of Arbroath, 1546; died at Paris, April 25, 1603.

Deans of Glasgow.

Aguilfus.

1140. H.
1164. Solomon.
1238. W.
1268. Walter.
- 12—. Wm. Fraser, bishop of St. Andrew's, 1280.
1366. Michael Monimusk; went to study in England, attended by two footmen and six horses.
1415. Nicholas de Greenlaw.
1417. Thomas de Myreton.
1456. Thomas Waus.
1466. James Lyndsay, provost of Lincluden, and keeper of Privy Seal.
1490. Richard Muirhead, or Murked.
1527. William Stewart, bishop of Aberdeen, 1532.
Gavin Hamilton, abbot of Kilwinning, 1550; killed at Edinburgh, 1571.
1550. Henry Sinclair, bishop of Ross, 1565; abbot of Kilwinning, 1541.
1581. John Balfound.

¹ Nesbit, 81.

Præcentors of Glasgow.

- 1140. Symon.
- 1268. Symon.
- 1290. Robert.
- 14—. Henry Wardlaw, bishop of St. Andrew's, 1404.
- 1449. David de Cadyhow; died Aug. 19, 1467.
- 1490. John Crichton.
- 1555. John Stevenson, R. of Walston; vicar of Dunrod; provost of Biggar.
- 1581. John Colville.

Chancellors of Glasgow.

- 1294. William Lamberton, bishop of St. Andrew's.
- 1471. Martin Rean.
- 1480. Patrick Leech.
- 1490. Martin Wan.
- 1580. William Erskine.

Treasurers of Glasgow.

- 1290. Robert.
- 1362. John Peebles, bishop of Dunkeld.
- 1480. George Carmichael.
- 1491. Alexander Inglis, Archdeacon of St. Andrew's.

Sub-deans of Glasgow.

- 1268. Robert de Lanark.
- 1290. Archibald Whitelaw.
- 1480. Andrew Stewart, Bishop of Moray.
Archibald Whiteland, Archdeacon of Lothian; died 1498.
James Houstoun, founder of SS. Mary and Anne College, 1528;
Rector of the University.
- 1581. Andrew Polwart.
- 1633. William Whyteford, minister of Fail; chaplain to the King.

Sub-chanters.

- 1490. David Prude.
- 1563. John Hamilton.

Archdeacons of Glasgow.

St. Conwal.

1115—50. Ascelyn.

Ingelram, Bishop.

1190. Simon.

— Robert; died on his return from Rome, and was buried in St. Paul's, London.

Thomas, Rector of Lilliescliff; died 1222.

Thomas, Chancellor of Scotland; died 1227.

1228. Hugh de Pottun; at his death the Archdeaconry of Teviotdale was permanently formed.

1238. Matthew de Habirden.

1245. Reginald.

1268. Reginald.

1275. Walter Lyndsay.

1316. Thomas de Strivelin.

1425. George de Borthwick.

1451. George Arous, secretary to the King.

1480. George de Rerik.

1483. Gilbert Rayrike, "Laird of Dundasse."

1555. Alexander Dick, Vicar of Maner.

Archdeacons of Teviotdale, or the Merbotil, 226l. 6s. 8d.

Symon, in the time of King William.

1150. Thor.

1238. Peter de Alington.

1242. Reginald de Irving.

1245. Nicholas de Moffat, Rector of Triningwall. P. Alexander said that he was constantly in quarrels, yet never lost his temper, whilst his bishop, John, was ever preaching, but never practised, holiness.

1288. William.

1268. Nicholas.

William Elphinstone, Rector of Kirkmichael, father of Bishop Elphinstone; died in 1486.

1490. William Ker.

1549. John Lauder.

Canons, with their Prebends.

- | | |
|--|-----------------|
| 1337. Andrew de Ormeston. | } Old Roxburgh. |
| 1348. Richard de Swynhope. | |
| 1362. Robert de Swynhope, appointed by Edward III. | |
| 1437. Thomas Tod. | |
| 1447. John Methuen. Edleston. | |
| 1480. John Fabry. Edilston. | |
| 1491. Michael Flemyng. Ancrum. | |
| 14—. Walter Stewart. Stobo. | |
| 1537. William Stewart, Bishop of Aberdeen. Ayr. | |
| 1525. Richard Bothwell. Ashkirk. | |
| 1415. Andrew Hay. Renfrew. | |
| 1480. Nicholas Ross al. Reves. Renfrew. | |
| 1480. James Allerdas al. Alvides. Tarbolton. | |
| 1480. Robert Blackader, bishop. Cardros. | |
| 1480. Thomas Forsyth. Glasgow II. | |
| 1480. John Otterburn. Govan. | |
| ——. Thomas Campbell. Cunmock. | |
| 1491. Valentine. Lanark. | |
| 1581. John Kennedy. Mayboil. | |
| 1581. Walter Kennedy. Douglas. | |
| 1251. Abel, Bishop of St. Andrew's. | |
| 1290. Alexander Kennedy. | |
| ——. Patrick de Dun. | |
| ——. Robert de Stanpeth. | |
| 1330. Robert de St. Andrew's. | |
| 1362. John Carrik. | |
| 1366. Richard de Fogo. | |
| 1424. Walter Stewart. | |
| 1429. Peter de Houston, Lic. in Laws. | |
| 1440. Nicholas Otterbourn. | |
| 1398. Thomas Barry, the poet, Provost of Bothwell. | |
| 1304. William Beel. | |
| 1448. William Turnbull, Bishop. | |
| 1486. Patrick Leith. | |
| 1490. George Hepburn. | |
| ——. Robert Fawsyde. | |

- . Patrick Elphinstone.
- . Patrick Leeche.
- . Malcolm Durans.
- 1491. William Knollis, Canon of Aberdeen.
- 149—. John Frezell, Dean of Restalrig, Clerk of the Council.

Deanery of Nycht.—Patrons.

Lyncluden Provostry.
 Carlaverok V. Lincluden College.
 Kirkbane V., St. Bean. Lincluden College.
 Southiok R.
 Covene V. Lincluden College.
 Kirkgruyen R.
 Ur V., St. Constantine. Holyrood Abbey.
 Lochrytoun V. Lincluden College.
 Terregles V. Lincluden College.
 Trakwair V. Whitherne Priory.
 Kirkpatrick Iren Gray R., St. Patrick.
 Drumfries V. Lesmahago Abbey.
 Dunscoir V. Lesmahago Abbey.
 Tertoun V. Holyrood Abbey.
 Penpont V. Holyrood Abbey.
 Kirkbryd R., St. Bride.
 Kirkconnell V. Holyrood Abbey.
 Tynwald R.
 Kirk Michell R. Kilwinning Abbey.
 Garwald R.
 Kirkpatrick Durans V.

Deanery of Annandie.

Annand R.
 Kirkpatrick juxta R.
 Johnnestoun R.
 Vamphray R.
 Apilgirth R.
 Rovell R. (Ruthwell.)
 Cannoby, St. Martin. Cannonby Priory.

Lochmaben R.
[Drysdale, St. Cuthbert.]

Deanery of Keyell and Cunyngham.

Steventoun V. Kilwinning Abbey.
Kylboyis V.
Dalry V. Corseraguel Abbey.
Dounlap V. Kilwinning Abbey.
Stewartoun, V. Kilwinning Abbey.
Kylmawres V., St. Maur.
Kyl Byrne V., St. Brandon. Kilwinning Abbey.
Dregarne V. Kilwinning Abbey.
Galstoun V. Failford Ministry.
Dundonald V., St. Ninian. Paisley Abbey.
Cragin V.
Symountoun V. Failford Ministry.
Dalmellington V.
Monktoun V., St. Ninian. Paisley Abbey.
Largs V., St. Columba. Paisley Abbey.
Dulgurenoch, St. Michael. Holyrood.
Auchinloch, St. Vincent. Holyrood.

Deanery of Carrik.

Mayboil Provostry.
Mayboil V., (or St. Cathert Kilchenzie).
Kirk Michell V. Kilwinning Abbey.
Strattoun V. Corseraguel Abbey.
Invertig V., St. Cuthbert. Corseraguel Abbey.
Giaven V., St. Cuthbert. Corseraguel Abbey.
Col Manell V., St. Conan.

Lennox Deanery.

Drymen, St. Columba.
Killearn. Prebend, 1431.
Campsey, St. Machan. Kelso.
Strathblane, St. Blaen. Dumbarton.

Fintray. } { Collegiate
 Bonhill. } { Church
 Baldernock, or Behhernock R.
 Kirkintulloch, St. Ninian, V. Cambuskenneth Abbey.
 Kilpatrick, Kirkpatrick V., St. Patrick. Paisley Abbey.
 Dumbarton, Alcluith, St. Patrick. Kilwinning Abbey.
 Cardross. Mensal of Glasgow.
 Rosneath, SS. Modan and Mary, with Row. Paisley Abbey, 1227.
 Luss, St. Kessog. Prebend of Glasgow, 1430.
 Kilmarnock (Kilmarnock), SS. Mernoc and Ronan. Kilwinning
 Abbey.
 Arrochar.
 Balfron.
 Monyabroc R.
 Bonhill.
 Buchanan.
 (Inchcalayoth, St. Kentigern.)
 (Kilmaurs, SS. Baya and Maura.) Kelso.

Rutherglen Deanery.

Cadihou R. Dean of Glasgow.
 Hamilton Provostry. Collegiate Church there.
 Dalserf, St. Mary.
 Glasgow { R. Prebend in the Cathedral.
 { V. Bishop's Vicar in the Cathedral.
 Govan and Gorbals, St. Constantine and Ninian. Prebend of Cath.
 Cader V. (Calder and Monkland.) } Sub-dean.
 Badermonoc. }
 Bothwell (Provostry). Became a College 1398.
 Cambusnethan, St. Aidan. Kelso Abbey.
 Dalziell, St. Patrick. Paisley Abbey; Dean and Chapter of Glasgow.
 Blantyre (Provostry). Priory of Blantyre.
 Cambuslang, St. Cadoc.
 Raglen, or Rutherglen, St. Mary; Vicar Pensioner had 10 marks and
 altar dues. Paisley Abbey.
 Carmunock. Paisley Abbey.
 Cathcart, St. Oswald. Paisley Abbey.

Renfrew, 106*l.* 13*s.* 4*d.*, SS. Mary and James. Prebend of Glasgow.
 Inchinnan V., St. Conval. Knights of St. John.
 Erskine V. Prebend of Glasgow.
 Eastwood, Eykwode, or Ligetwode V. Paisley.
 Killallan, St. Fillan. Paisley.
 Houston V., St. Peter. Paisley.
 Lochwinnoch, St. Winnoc Abbot. Paisley.
 Neilston V. Paisley.
 Mearns V. Paisley.
 Eglisham al. Ecclesham. Prebend of Glasgow, 1430.
 Kilbride, St. Bridget. Præcentor of Glasgow.
 Glasford. Provost of Sempill.
 Strathavon, St. Mary. Kelso and Bothwell College.
 Kilbarchan V., St. Barchan. Paisley.
 Pollock, St. Conval. Paisley.
 Kilmaccoln V., 100*s.* a year. Paisley.
 Paisley, St. Minnus. Paisley.
 Kilmalcolm R., St. Columba.
 Innerkyp V. Paisley Abbey.

Deanery of Lanark, or Clydesdale.

Stanehouse R., St. Ninian. Four Stallars of Bothwell College, 1398.
 Lesmahago, SS. Mary and Machutus. Kelso, Lesmahago.
 Carluke or Eglesmalescok V., SS. Andrews and Luke Ev. Kelso,
 Lesmahago.
 Lanark, SS. Kentigern and Mary. Dryburgh.
 Carstairs, Castellarres, St. Mary's. Prebend of Glasgow, 1216.
 Carnewath, 160*l.* Treasurer of Glasgow.
 Dunsier. Kelso, Lesmahago.
 Dolphinton R.
 Walston V. The Murrays and Glasgow Cath.
 Biggar R. Lord of the Manor.
 Libertoun R. Glasgow Cath. for Commune.
 Quothquhan R.
 Pedynane. Dryburgh.
 Covington, St. Michael R.
 Thankerton al. Wode Kyrke. Kelso, Præcentor of Glasgow, and
 Biggar Coll. Church.

Symington V. Kelso, Lesmahago.
 Wiston V. Kelso.
 Robertson V. Kelso, Lesmahago.
 Carmichael, St. Michael, V. Glasgow Cath.
 Douglas, St. Bride. Prebend of Glasgow, 14—.
 Crawford—John (son of Baldwin), V., St. Anne. Kelso.
 Crawford, St. Constantine, K.M. Holyrood.
 Hartside or Wandall R.
 Lamington, St. Ninian, or St. Inan R.
 Culter R., St. Peter's. Kelso.

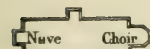
Deanery of Peebles or Stobo.

Kelbucho, R. S. Bega V.
 Glenholm, St. Cuthbert. Scone.
 Scravelin, Rano V.
 Ord or Kirkurd, St. Constantine. Soltre Hosp. and Trin. Coll.,
 Edinburgh.
 Linton Roderic. Kelso.
 Newlands.
 Stobo. Prebend of Glasgow.
 Lyne. See of Glasgow.
 Edleston al. Gilmorestun, St. Columba, al. Penacob. Prebend of
 Glasgow.
 Innerleithan, SS. Calixtus and James. V. Kelso.
 Traquhair, St. Bride. Prebend of Glasgow.
 Hopekelioc al. Kailzie, St. Mary. Kelso.
 Peebles, St. Andrew. Archdeacon, as Prebendary of Glasgow.
 Maner, St. Gordian. Archdeacon of Glasgow.
 Yarrow, St. Mary of Fermainshop, St. Mary Lowes. Dryburgh.
 Ettrick Forest Church R., St. Mary. Dryburgh.
 Ettrick and Rankilburn. Melrose.
 Selkirk. Kelso.

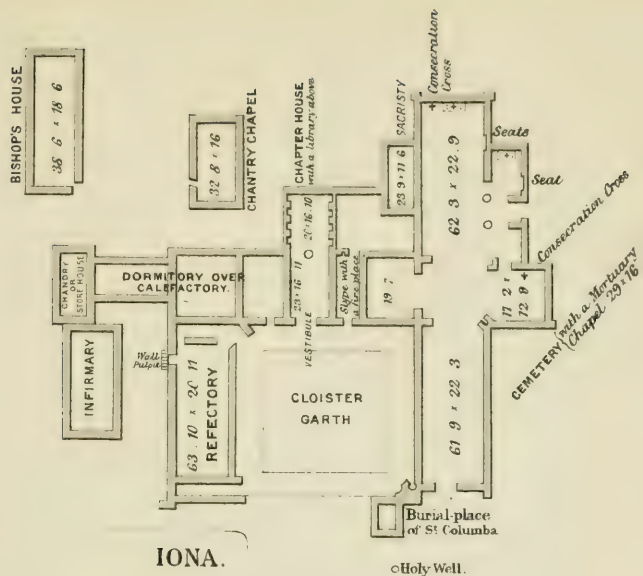
Deanery of Teviotdale.

Lyndon al Galashiels V.
 Melrose, St. Cuthbert. Melrose.
 Bowden V., St. Ninian. Kelso.

Lessunden (or St. Boisil or Boswell's), V., St. Mary. Dryburgh.
 Longnewton. Dryburgh.
 Manton al. Maccus-ton, St. Cuthbert. Melrose.
 Ancrum. Prebend of Glasgow.
 Lilliesleaf, Lillesclive. Commune, Glasgow Cathedral.
 Ashkirk. Prebend of Glasgow.
 Hassenden. Almonry of Melrose.
 Minto R.
 Badrowl R.
 Lowden R. Kilwinning Abbey.
 Wilton R. Lord of the Manor.
 Cavers. Melrose.
 Kirktown.
 Hawick R., St. Mary. Prebend of Bothwell College.
 Hopekirk. Jedburgh.
 Castle Town al. Liddesdale al. Cannobie. Cannonby Priory.
 Eddletown R.
 Southdene R.
 Jedburgh, Gedwode, St. Mary. Jedburgh.
 Crailing or Treverlin. Jedburgh.
 Onam. Jedburgh.
 Hownam or Hume R. Jedburgh.
 Eckford V. Jedburgh.
 Merebotil, St. Lawrence. Prebend of Glasgow.
 Molle, Mow. Kelso.
 Yetholme R.
 Lynton R.
 Sprouston R., St. Michael. Kelso.
 Lempetlaw R. Holy Trin., Soltre, and Prov. of Trin. Coll., Edinburgh.
 Maxwell, Maccus-well, St. Michael. Kelso.
 Roxburgh, Old Rochesburc, St. John's in the Castle. Prebend of
 Glasgow, 1275.
 Roxburgh, St. James's V. Kelso.
 Roxburgh, Holy Sepulchre. Knights of St. John, Kelso.
 Drumdelzeir, St. Cuthbert.
 Colmanel, Eglingham, St. Constantine.
 Glencairn, St. Cuthbert.
 Kirkmahoe, St. Kentigern.



STIRLING. Franciscan.

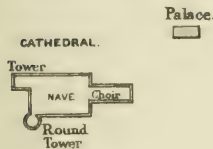


IONA.

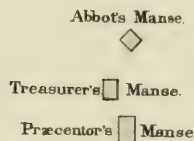
o Holy Well.

CATHEDRALS OF BRECHIN, DUNBLANE, AND DUNKELD.

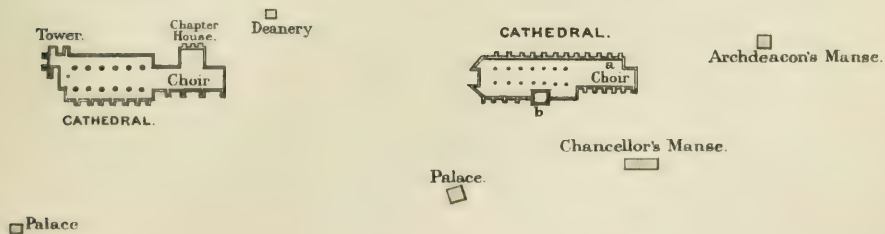
BRECHIN.



DUNBLANE.



DUNKELD.



a Chapter House
and Sacristy.
b Tower.
Bucklers' Iona 1866.

DUNBLANE.¹

CATHEDRAL CHURCH OF ST. BLAAN, DUNBLANE.

THE appearance of the Cathedral from the bridge or the stony weir below the palace meadow is very beautiful; seated on a steep bank above the Allan Water, and partly veiled with trees, the tower and nave group well with the remains of buildings older than the present village.

In place of a convent of Culdees, King David I. established about 1140 a see on the steep bank of Allan Water, and called it after the name of St. Blaen, who had been the prior in the reign of Kenneth III. The Pope, in a letter dated June 11, 1237, says: "Whereas the church of Dunblane once lay vacant during one hundred years or more, nearly all its goods being occupied by laymen; and though, in process of time, many bishops were appointed, yet, owing to their folly and want of care, the scanty residue which had escaped the spoilers was spent, so that now there had been no one for ten years last past who would undertake the see, the revenues would not maintain a bishop for two years, and it stands bare and roofless, with a single rustic chaplain." He therefore ordered the Bishops of Glasgow and Dunkeld at once to raise funds for a bishop, a dean and chapter, by a levy of one-fourth of the tithes of every parish in the diocese, or else to translate the see to the Church of Inchaffray, held by regular canons within the diocese. Fordun says that Earl Gilbert gave one-third of his domains to Dunblane, and another third to Inchaffray.

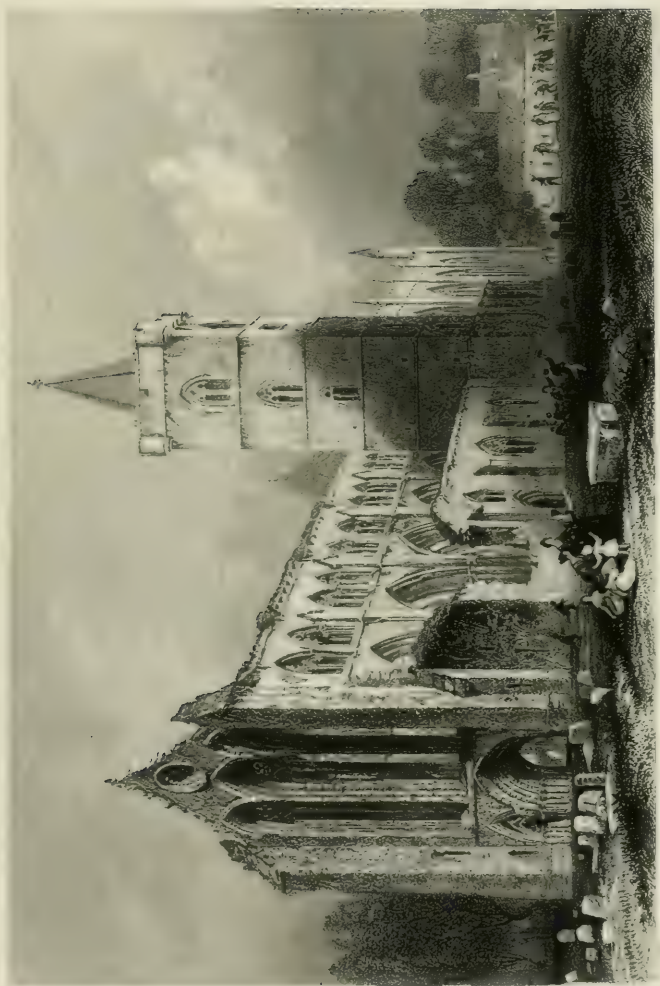
The foundation of the present Cathedral is attributed to Bishop Clement, a most learned friar, who received the tonsure from St. Dominic himself, the founder of the order. He found its revenues insufficient for his maintenance

¹ Lawson's Book of Perth, 115, and Scotland Delin., 296; W. Forbes, 78; Hist. Doc. Scotl., ii. 481; Fittler's Views, Pl. 43; Theiner, Vet. Mon., 35; Extracta e. var. Cron., 103; Dempster, lib. xiii. n. 505; Fordun, lib. iv. c. xii., x. c. xii., xi. c. xxi., vi. c. 40; Notes to Spotswoode, i. 258; Spotswoode Notes, i. 244; Ed. Russell; Trans. of Arch. Hist. of Scotl., 1862—3; Rickman, 282; MS. Harl., 4623, fo. 195; Cath. of Unit. Kingdom; Slezer's Views, xxiv. xxv.; Reg. de Inchaffray, xx.—xxxii.; Innes' Sketches, 215, 218; Muir's Characteristics, 41; Delices de l'Ecosse, vi. 1264; Stevenson, Hist. Doc., ii. 115.

during six months, and mass was said only three times in a week. He left the church a stately sanctuary. It appears to have been enlarged, like Llandaff, in every direction without rebuilding. The nave was added to the west of some small building, which afterwards gave way to the present choir. It received great injury in 1559. Of eighteen oak stalls, now removed from the choir, which are of the sixteenth century, twelve have square ogee-shaped canopies. On one of the misericords is a bishop's arms—a boar's head erased. Others show the sacred monogram, *Gracia Dei*, vine-leaves and clusters of grapes, a flying griffin, a vampire, a sleeping fox, and a monkey on an ass. They are the poor remains of a once splendid series of ornaments destroyed by the Prior of St. Andrew's and the Earl of Argyll in June, 1559.

The whole length of the church is 216 feet, rivalling Manchester, Bath, and Newark; the breadth is 76 feet inclusive of the tower, and the height 58 feet. It is an oblong, with a nave of eight bays, having aisles. The tower occupies the place of a south wing of a transept, opposite the fifth bay: it is straight-sided and 128 feet high; the four lower storeys are Norman; the two upper stages, with corbelled turrets and a parapetted battlement, are Decorated and covered with a low polygonal spirelet. The tower is incorporated with the later structure, as an older chapel has been absorbed in the aisle of the south wing of Elgin. The nave, late and developed Early English, or Early Decorated, 130 feet by 58 feet, now roofless, has a clerestory of two lancets in each bay. The choir, Early Decorated, is of six bays, and measures 80 feet by 30 feet; it has no south aisle, but retains its original roof; the north aisle is extended so as to form a groined chapter-house. The west front is exceedingly fine, with three tall lancets of two lights with geometrical tracery in the head, under a rose window and a gable aureole garlanded with leaves and surmounting a noble doorway.

Edward ordered all the lead at Perth and Dunblane to be taken for his engines at the siege of Stirling Castle, provided the churches were not uncovered over the altars. There remain the effigies of a Lord of Strathallan, Bishops Michael Ochiltree (in the nave) and Finlay Dermot, of the fifteenth century; a founder's arch, probably for Bishop Clement, in the north choir-wall; and in the chapter-house, Malise, Earl of Strathern (died 1271), and his countess, with figures of gritstone. There are also three blue slabs to the memory of Margaret, supposed to have been the king's wife; Euphemia Lady Fleming, and Sybilla, the daughters of John Lord Drummond, who were poisoned by the courtiers of James IV. at a breakfast in 1501.



The Dunblane chartulary is supposed to have been carried overseas at the suppression, which leaves us now in considerable ignorance, but we know that the Chapter consisted of a

Dean, also called the sacristan in the Harleian MS.; Prebendary of Muthill.

Præcentor.

Chancellor.

Treasurer.

Archdeacon.

Prebendaries—

Abbot of Cambuskenneth in 1298.

Abbot of Arbroath, as Prebendary of Abernethy from 1240.

1. Crieff.

2. Crieff.

Logre.

Fordishall.

Capeth Moothill (the Dean).

Kinkell.

Rippen.

Monzie; and

Comrie.

The Abbot of Inchaffray was preceptor, an office like that of an English cathedral provost and Irish economist.

The sites of their manses are still pointed out. The palace is in ruins. There were chaplains of St. Fillan and St. Blaize.

FASTI DUNBLANENSES.

BISHOPS OF DUNBLANE.

At the suppression, the houses of Monimusk and Corsregal (with the deanery of the Chapel Royal, Stirling, in 1621) were added to the see by Act of Parliament 22 James VI. The income was 313*l.*, besides wheat, meal, beer, and oats.

1160. Laurence.

Simon.

Jonathan, Archdeacon; died c. 1200; buried at Inchaffray.

1210. Abraham, Chaplain to the Earl of Stratherne.

William de Bosco, Chancellor.

1220. Abraham.

Osbert, Abbot of Cambuskenneth; died 1231.

1233. Clement, a Dominican. He received the habit from St. Dominick; restored the cathedral into a noble sanctuary, endowed it with land, and founded prebends and a chapter; consecrated at Weddall by William St. Andrew's, on the translation of St. Cuthbert, September 4. He died March 19, 1258, and was regarded as a saint. His tomb is in the recess on the north side.

Robert de Præbenda, Dean; ambassador to Edward I. in 1277.

William I.

Nicholas de Balmyle, Monk of Arbroath; Parson of Calder; Chancellor of Scotland, 1301.

Maurice, Abbot of Inchaffray; confessor to Robert Bruce, whom he attended at Bannockburn, inspiring the troops before the battle, and celebrating mass.

William II.

1363. Walter de Cambuslang, or Conentre.

Andrew.

Dougal.

——. Finlay al. Dermoch; died 1419. His tomb and effigy are shown on the north side of the nave. He built the bridge over Allan Water.

——. William Stephenson, Divinity Professor in the University of St. Andrew's; died 1429.

——. Michael Ochiltree; adorned the cathedral with many gifts, and built Knaig Bridge and Muthill Church. He crowned James II. on March 25, 1437, at Holyrood. His effigy is shown in the nave. Arms, on a chevron, 3 stars.

——. Robert Lauder, the founder of several prebends; Envoy to England, 1449.

——. Thomas.

1471. John Hepburn, Lord of Council and Session, 1467.

1487. James Chisholm, son of Edmund Chisholm; Chaplain to James III. He recovered many lands which had been taken from the Church. He died in 1534, but had resigned previously in favour of his brother. Arms, a boar's head, erased.

1527. William Chisholm, consecrated at Stirling, April 14; he alienated the estates of the see in the basest manner. He died 1564.

1564. William Chisholm, coadjutor to his uncle ; he also spoiled the revenues, and then resigned, and became a Carthusian of Lyons, Provincial of Scotland, and Bishop of Vaison ; he died September 26, 1593.

DUNBLANE.

Deans, 63l. 6s. 8d. ; Vicars of Dunblane.

- 12—. Robert de Præbenda, Bishop
1298. John.
1407. Donald of Bute.
14—. John Drummond.
1425. Michael Ochiltree, Bishop.
1477. John Spalding.

Præcentors.

* * * * *

Chancellors.

1298. Peter.
1478. Henry Bois.

Treasurers.

1292. Galfridus.
1549. William Murray.

Archdeacons, 213l. 6s. 8d.

- 119—. Jonathan.
1237. Gilbert.
1292. Walter.
Duncan Bulle.
1319. William de Yetam.
1439. Walter Stuart.
c. 1505. George Neuton, author of the "Lives of the Bishops of Dunblane."
——. John Chisholm ; died November, 1542.
1546. John Danielson, Rector of Dysart.

Sub-deans.

1530. Thomas Leiss, V. of Dreghorn.

Canons.

1298. Michael of Dundee.
William of Gosford.
14—. John Winchester, Bishop of Moray.

PAROCHIALE DUNBLANENSE.

Aberfoil.
Abernethy. Arbroath Abbey.
Auchterarder, St. Mungo.
Arbruthven, St. Cathan. Arbroath Abbey.
Bondington. Arbroath Abbey.
Blackford, St. Patrick.
Comrie. Paisley Abbey; Prebend.
Dron.
Dunning
Dupplin.
Foulis, St. Methven.
Fordishall. Prebend.
Gask, Holy Trinity.
Innepeffray.
Kilmadoc. Inchmahome Priory.
Kincardine, St. Latan. Cambuskenneth Abbey.
Kinkell, St. Bean. Prebend.
Logie, St. Woloc. Prebend.
Lippen.
Lecroft. Cambuskenneth Abbey.
Monzie. Prebend.
Monedie.
Monyvind.
Madertre. St. Ethernan.
Capeth Moothill. The Dean.
Port.

St. Madvins.
Tullicultrie. Cambuskenneth Abbey.
Crieff. Prebend.
Logie Aithray. Nuns of North Berwick.
Strogeyt or Stroward, St. Patrick.
Callender, St. Kessaig.
Fyngodask.
Tuelliallan.
Glendowall.
Fossoway. Cupar Angus.
Buffudder (Balquhadder).

The king, in his letter of 1298, directed to John, dean; Peter, chancellor; Geoffrey, treasurer; Walter, archdeacon; and Michael, of Dundee, and William Gosford, of Gosford, canons, states that Thomas, of Inchaffray, held a preceptory, and Abbots Henry, of Aberbrothoc, and Patrick, of Cambuskenneth, were canons in the cathedral by virtue of their office.¹

¹ Stevenson, *Hist. Doc. Scot.* ii. 115.

SEE OF DUNKELD.¹

CATHEDRAL CHURCH OF ST. COLUMBA, DUNKELD.

THE see of Dunkeld, Dunum Keledeorum, was founded by King Constantine in 850, then being a College of Culdees. The choir shows portions of Early English, 1220—50, but was partly reconstructed. In 1312—37 a regular mason or master of the works is mentioned; and on April 22, 1320, the choir is said to have been founded by William Sinclair, "Bruce's own bishop." On June 25, 1380, the cathedral was burned by the English, but Bishop John de Peebles repaired it and filled the east window with stained glass. There are Norman features in the circular pillars of the nave; the poor triforium shows foreign mouldings with mullions enclosing trefoil heads under round arches; and the clerestory is insignificant. Bishop Robert de Cardeny, who was buried in "the inner chapel of the nave on the south," began the nave April 27, 1406, which he completed as high as the second arches or blind storeys. Bishop Railstone, c. 1447, with the neighbouring nobles, carried fardels of stone from Burbane quarry, to complete the aisles. The mortar was carried in baskets, and the stones (necessarily small) were conveyed on horseback when roads and carts did not exist. Labour was paid daily at the rate of 2*d.* or 3*d.* Scots. Bishop Lauder finished the nave, built the south porch, with its statues, and added glazing and carved wood-work in the church, which he dedicated in 1465. He laid the foundations of the Bell Tower on March 5, 1469, and those of the Chapter-house, on the north side of the choir, on April 17, 1457. The nave, 120 feet by 60 feet, and 40 feet high, is of seven bays, and the choir, which was groined but not vaulted, is aisleless, of four bays, measuring 104 feet by 27 feet. The tower is 96 feet high, and forms a square of 24 feet. There were the following altars:—1. St. Mary's, on the right of the high altar; 2. St. Michael's;

¹ Extracta, 44, 204, 193, 147, 236, 249, 241; Miln's *Vita Episcop. Dunkeld*; Theiner, 414, 379; Keith; *London*, viii. c. 13, xvi. c. 25; *Geograph.* p. 617; *New Stat. Acc.* 970; *Grose*; *Spotswoode's Hist. App.* 6; *Slezer's Views*, xxvi, xxviii.; MS. Harl., 4623, fo. 195; *Chron. of Picts*, 201; *Pennant*, iii. 92; *Fittler's Views*, Pl. 47; *Indiculum Scotiae*, 162; *Perthshire*, 986; *Muir's Characteristics*, 41; *Prattinton MS.* [xxvii.] *Perthshire Newcourt Report*, *London*, ii. 296.



3. St. Martin's; 4. St. Nicholas's; 5. St. Catharine's; 6. St. John Baptist's; 7. St. Andrew's; 8. Holy Innocents; 9. All Saints; 10. St. Ninian's; and 11. St. Stephen's. Two of the large bells bore the names of St. George and St. Colm.

There was a rood loft, with an altar of the Holy Cross. The tomb of the Wolf of Badenoch (who died in 1394); the effigy of Bishop Cardeny, upon a beautiful tomb with a crocketed canopy, figures in the mouldings and shields on the south side, which was brought from St. Ninian's Chapel; and the effigy of Bishop Sinclair in the north aisle remain. The following notes from the records of Dunkeld will give a lively view of the character of such accessories in a Scotch cathedral during the Middle Ages:—Bishop Lauder gave to Dunkeld, in 1461, six standard candlesticks, one chalice, three cruets, two vials, a silver pyx for chrism, a solid pyx of silver for the Eucharist, a holy-water vat, two sprinklers, and two censers of silver. At the high altar he painted the reredos or “antemurale” with the twenty-four miracles of St. Columba, and two images, two pillars, and two angels above it, and added fifteen chandlers in fair fashion, bearing tapers of wax in honour of our Saviour, according to the description in the Apocalypse; two frontals of silk, and a pillar for the paschal. Bishop Browne gave suits of vestments of white and of blue, woven with gold, copes of silk in pairs of two colours, three of gold woven work, a tabernacle for the high altar, a gospel lectern of four sides, of brass, with statues of the four Evangelists; and the figure of Moses, also in brass, holding up the book-stand with his arms; and behind it was a three-branched candlestick of brass. The choir screens were painted with the images of apostles and saints on the inner and outer sides, and behind the stalls were figures of kings, bishops, and benefactors, to remind the choir of them in their devotions. A somewhat similar decoration was erected by Bishop Sherborne at Chichester.

The following letter, printed by Cardonel, tells the doleful tale of the ruin of the church:—

“Trusty Friends,—

“After most hearty commendation, we pray you fail not to pass incontinent to the Kirk of Dunkeld, and take down the whole images thereof, and bring down to the kirkyard and burn them openly; and such cast down the altars, and purge the kirk of all kind of Monuments of Idolatrye; and this ye fail not to do as ye will do to us singular pleasure; and so commit you to the protection of God.—From Edinburgh the xii. of August, 1560.

E E

"Fail not but ye take good heed that neither the desks, windows, nor doors be any ways hurt or broken. . . . either glass work or iron work.

Signed,

"ARGYLL.

"JAMES STEUART.

"RUTHVEN."

This letter is addressed on the back—

"To our Trusty Friends the Lairds of Amtuby and Kinwayd."

It was not the first or last time that the unfortunate church suffered from gross violence.

Bishop Lauder, whilst saying mass on Whitsunday, was suddenly surprised by the entrance of Alexander, the chief of the clan Donnoquhuy, one of whom he had imprisoned, all in arms; and he had to fly from the altar and take refuge among the roof-beams of the choir to avoid the flights of arrows. Here it was, when Gavin Douglas came to take possession of the cathedral, that his rival, Andrew Stewart, sent a shower of cannon-shot on the deanery from the steeple and the palace. The whole country rose in defence of the bishop, and the city could scarce contain the numbers which flocked in from Angus, Fife, and Montrose; but the prudent prebendary of Aleth had laid up such abundance of everything that there was room and provision for all the men and their horses. The discomfited "postulate" fled to the woods, and his partisans were dislodged by threats or stratagem. A still graver conflict was waged here between the Cameronians, 1,200 in number, and the troops of Lord Dundee, after his death at Killiecrankie. The cathedral and three houses, occupied by the troops, only escaped from being burned outright. From seven o'clock in the morning of August 21, 1689, until eleven at night, the inhabitants took shelter in the cathedral; and when the Highlanders retired the seats were carried out and the defences repaired in expectation of a renewed attack.

The Chapter is said to have been first formed in 1127, in place of the Culdees, and reconstituted about the close of the fourteenth century. Bishop Lauder instituted six choristers; and also founded the three prebends of Alyth, Abirlady, and Muckarsy; James Brewhouse gave the Church of Abernethy to the four vicars in 1446; Bishop Geoffrey, who died in 1249, first gave commons to the residentiaries. There were seven chaplains for chantry altars (c. 1509). The music once used in the cathedral is said to be preserved

in the University Library of Edinburgh. It probably is the use of Sarum, introduced here in 1239—49.

The members of the Chapter were the

- * Dean (R. Kineleven, 1682).
- * Præcentor (R. Tibbermuir, 1682).
- * Chancellor, R. Kynnell (R. Lethindy, in Spotswode, and 1682).
- * Treasurer, V. Telling (R. Dunkeld, in Spotswode, and 1682).
- * Archdeacon (R. Coupar, 1682).
- * Sub-dean and grand penitentiary, with four diocesan penitentiaries under him. (R. of Rathay, 1682).
- Sub-chanter, and
- Prebendaries of * Ruffell.†
 Alyth. Founded by Lauder.
 Cragyne.
 * Foghort, or Fongorth.†
 * Blair, in Athol.
 Mackcathill.
 * Menmure (1682).
 Forgunduny.
 * Inchmagrano.†
 Mukkersy. Founded by Lauder.
 Ferdshaw, or Fordishall.
 * Abirlady, or Abirdaigie (1682). Founded by Lauder.
 * Fearn (1682).
 Capel.
 * Monydie.†
 Kinlock.
 Monifeth.

In Spotswode's time there were those marked with a (*) besides the rectors of Kepitmack,* Eliot,* and Logie Allochie,* and the note (†) shows the additional parish clergy forming the chapter in 1682. Four chaplaincies were founded in 1448.

FASTI DUNKELDENSES, V. DUNCALDEMENSES.

The revenues of the see were 1,407*l.* 5*s.* 2*d.*, besides payments in kind.

1128. Cormac.
1130. Gregory; died 1169, at Dunkeld.
1169. Richard de Prebenda, chaplain to King William; consecrated at St. Andrew's by Bishop Richard; a commissioner for the release of William I.; he died in 1178.
1178. Walter de Biden, Lord Chancellor.
- John Scot, Archdeacon of St. Andrew's; deservedly a great favourite of Alexander III.; he, at the loss of half his revenue, dissociated Argyll from his diocese, because he did not understand the language of the inhabitants called "Irish;" he died in the monk's habit, 1203; and was buried on the north side of the choir of Newbotle Abbey.
1203. Richard de Prebenda, or Provand, chaplain to the King; died at Cramond, May, 1210, and was buried at Inchcolm.
- John of Leicester, cousin to King William; Archdeacon of Lothian; died at Cramond 1214, and was buried at Inchcolm.
- Hugh de Sigillo, monk, of Arbroath, called, from his great benevolence, the "Poor Man's Bishop;" died Jan. 2, 1214.
- c. 1227. Gilbert, chaplain to Bishop Hugh; buried at Inchcolm 1236.
1236. Geoffrey Leverance; he made the canons reside on a commune, which he fixed; and reformed the cathedral service after the use of Sarum; he died at Tibbermuir Nov. 22, 1249, and was buried at Dunkeld.
1250. Richard of Inverkeithing, Prebendary; Regent during the minority of Alexander III.; Chamberlain to the King and Lord Chancellor, 1255—7; died on St. Magnus' Day, 1272, and was buried in the choir, and his heart in that of Inchcolm, which he had built, in the north wall. Arms, six escallops.
1272. Robert de Stuteville, Dean of Dunkeld.
- c. 1295. Matthew de Crambeth, Envoy to France 1295. (St. Michael, says Mill, killed the English Governor of Perth for oppressing the canons); died 1309. Arms, a lion's head affronte.
1303. William Sinclair, brother of Sir Henry of Roslyn. Robert Bruce called him his "own bishop" for his gallantry in repulsing an English invasion. He rode up with sixty followers; casting off his "chimnile" and levelling a lance, he rallied the Scots cavalry, numbering 500 horsemen, who were retreating with their leader, the

sheriff of Fife, with the inspiring cry, "All you that love Scotland's honour, follow me!" adding to the sheriff, that the king would do well to hew off his gilt spurs. He died June 27, 1338, and was buried at Dunkeld. His arms are on the east gable, a cross engrailed.

132-. Walter.

Duncan, an Englishman.

1356. John. Arms, 1. A lion rampant, on a chief, three bells; 2. Two chevrons.

Michael Monymusk, Great Chamberlain of Scotland; died March 1, 1376, and was buried in the choir.

1379. Robert Derling; consecrated at Rome, October 30, by Peter of Civita Nuova; Suffragan of York.

John Peebles, LL.D., Canon of Aberdeen, and Treasurer of Glasgow; Archdeacon of St. Andrew's; King's Chancellor, 1377; died 1396.

1396. Robert, son of Duncan de Cardeny, a great benefactor to his church; died Jan. 16, 1436, and was buried in St. Ninian's Chapel, Dunkeld.

Nicholas, Rector of Belbroughton, March 28, 1411; Beoley, Dec. 18, 1396; Suffragan of Worcester, 1392-1421, and Chancellor of Hereford diocese, 1404; Abbot of Pershore.

James Kennedy, son of Sir James of Dunure, by Mary, daughter of Robert III.; translated to St. Andrew's, 1448; Privy Councillor, Lord Chancellor, and Regent.

1440. Alexander Lauder, son of Sir Alan of Halton, Rector of Ratho; died October 11, 1440, at Edinburgh.

1440-1. James Bruce, son of Sir Robert Bruce of Clackmannan; consecrated at Dunfermline, Feb. 4; Rector of Kilmeny; Lord Chancellor; died 1447.

1448. John Ralston, LL.D., Dean; consecrated April 4; Keeper of the Privy Seal, 1448; Secretary to the King; Lord High Treasurer; Chaplain to the Duke of Turenne 1426, and on several occasions an envoy to foreign countries; Rector of Cambuslang, Sacrist of Glasgow, Provost of Bothwell; died c. 1452, and was buried at Dunkeld.

— Hon. Henry Douglas.

— William Gunwardby, Rector of Houghton Conquest, March 16, 1432; Hallingbury, May 28, 1440-1448; Suffragan of Lincoln, March 28, 1440, and Ely, 1448-54; Master of St. John's Hospital, Ely, 1454-7; died in 1457.

- . Thomas Lauder, tutor to James II.; preceptor of Soltre, a great preacher; resigned in 1476, taking the title of Bishop of the Catholic Church; died on Nov. 4, 1481. He dedicated the church in 1465, and built the Tay Bridge, and palaces at Perth and Edinburgh.
1476. James Livingston, consecrated at Dunkeld, June 24, by Jo. Dunblane, Jo. Brechin, Thos. Aberdeen; Rector of Forteviot and Weem; Chancellor of Scotland, 1492; died St. Augustine's Day, 1483, and was buried at Inchcolm. Arms, a bend, a wolf's head, contourne.
1485. George Brown, son of the Treasurer of Dundee burgh; born at Dundee; Rector of Tynningham; Chancellor of Aberdeen; consecrated at Rome by Pope Sixtus IV.; made four rural deaneries for archpriests for life: Fotherick and Stratherne (2), Angus (3), Drumalbin, and Athol, and (4), Breadalbane; with the district south of the Forth. He sent out preachers in Gaelic among the Highlanders, who did not understand English; he died Jan. 12, 1514; he was buried at Dunkeld, where his tomb is shown. Arms, a chevron between 3 fleurs-de-lys.
1516. Hon. Gavin Douglas, consecrated at Glasgow by the Primate; Provost of St. Giles, Edinburgh, 1509; Rector of Heriot; the friend of Polydore Virgil, author of the "Palace of Honour," and translator of Virgil; died on his way from Rome, in London, 1522, and was buried in the Savoy Chapel. Arms, 3 cushions within a tressure.
1524. Robert Cockburn, Ambassador to Henry VIII.
- . George Crichton, Lord Privy Seal, 1529; died Jan. 24, 1543—4. Arms, a lion rampant.
1545. Hon. John Hamilton, Abbot of Paisley; translated to St. Andrew's.
- . Robert Crichton, nephew of Bishop George Crichton; forfaulted.
1571. James Paton; deposed in 1575 for simony.
- The bishops had palaces at Dunkeld, Cluny, Perth, and Edinburgh.

Abbots.

- Crinan, married Beatrice, daughter of Malcolm II.; abthane of Dull; steward of the Isles.
- Ethelred, brother of Malcolm II.; abthane of Dull.

Deans of Dunkeld & Dunkeld.

- Adam de Prebenda, time of Bishop Geoffrey.
- Simon.

- 126-. Robert de Stuteville, bishop.
 1288. Matthew.
 1294. Hervey.
 1436. Donald de MackNaghtane, LL.D.
 144-. John Ralston, bishop.
 1451. Patrick Young; died on his journey to Rome to obtain the papal confirmation as Bishop-elect.
 147-. James Livingstone, Bishop
 1479. Alexander Inglis, Bishop-elect, 1483; keeper of the Rolls.
 1503. George Hepburn, Treasurer of Moray.

Præcentors, 54l., with tithes of Kirklebin.

- 126-. Malcolm, time of Bishop Richard.
 1466. James Levingstone.

Chancellors, V. of Lethinden, 71l. 14s. 4d.

1252. Roger de Derby.
 1446. John Donaldu.
 1503. George Brown.
 15—. Patrick Panter, Abbot of Cambuskenneth, 1509.

Treasurer, V. of Dunkeld, 80l.

- 126-. Robert.

Sub-dean.

1474. Alexander Inglis, D. Decret.

Archdeacons, V. of Logy Allochie, 101l. 6s.

- c. 1200. Jocelyn.
 1225. William de Eden, or Edenham.

Canons.

- 12—. Richard of Inverkeithing, Bishop.
 1294. Thomas de Preston.
 William Tylliol.
 145-. Ninian, Bishop of Galloway.
 1465. William Forman.
 1483. Robert Muirhead.
 1519. Alexander Miln, Prebendary of Monifieth.

PAROCHIALE DUNKELDENSE.

The see was valued at 1,307*l.* 5*s.* 2*d.*, besides victual, &c.

Deanery of Athol and Drumalbane.

Aberdalgie.
 Aberneit.
 Moulin. Dunfermline Abbey.
 Dull. St. Andrew's Priory.
 Saint Serf.
 Ruthven.
 Tippermuir. Præcentor of Dunkeld.
 Clunie.
 Cargill.
 Killintay, St. Fintan.
 Forgundynie. Prebend, St. Colm's Abbey.
 Dollar.
 Aberdgay.
 Rattray.
 Dowalie, St. Anne.
 Pitcairn.
 Alith, St. Moluac. Prebend.
 Forcastle.
 Little Dunkeld. Dunfermline Abbey.
 Strathfillan, St. Kentigern.
 Capel. Prebend.
 Invermuir.
 Ochtergatin.
 Killinlyner, St. Kennera.
 Kinkleven. Dean of Dunkeld.
 Lethinden. Chancellor of Dunkeld.
 Bendochie.
 Dunkeld. Treasurer.
 Monydie. Prebend.
 Megill (Meigle). Commune of Dunkeld.
 Fothergill. Commune of Dunkeld.
 Fongorth. Prebend.
 Kilspindie.

Kilconal.
 Logieraith. Scone Abbey.
 Weint.
 Ragirtone (Redgorton), St. Callan. Scone Abbey.
 Kendmuir. Scone Abbey.
 Capeth, founded 1500.
 Inchmagrannoch. Prebend.
 Fordishall. Prebend.

Deanery of Angus.

Auchterhouse. Commune of Dunkeld.
 Cupar Angus. Archdeacon.
 Fearn.
 Menmuir, St. Aidan's. Prebend.
 Tyland. Treasurer.

Deanery of Fife, Fotherick, and Stratherne.

Aberdour. St. Colm's Abbey.
 Auchtertool. St. Colm's Abbey.
 Beath. St. Colm's Abbey.
 Dalgethie. St. Colm's Abbey.
 Leslie. St. Colm's Abbey.
 Salling. Commune of Dunkeld.
 Stramiglo. Commune of Dunkeld.

Deanery South of Forth and Breadalbane.

Abercorn. The Bishop.
 Cramond, St. Columba.
 Aberlady. Prebend.
 Alva.
 Boncle.
 Preston.
 Campsey, St. Martin's. Chancellor of Dunkeld.

LISMORE, SEE OF ARGYLL.¹

LISMORE (THE GREAT GARDEN) ST. MOLUAC'S.

THE see was founded for a diocese erected out of The Isles and Dunkeld in 1200. The only remains of a church, once 137 × 29.4 feet, comprise the choir, an aisleless oblong of Decorated date of the middle of the fourteenth century, 56 × 30 feet, with traces of a chapter-house and sacristy on the north-east side, and seats for the celebrant and assistant ministers, with round-headed arches. How changed the temper of the people who destroyed it must have been from the feeling in earlier times, when, on June, 11, 1546, an act was passed forbidding "any to cast down or destroy any kirkis religious places, and other kirkis and kirkmen's houses, or to spoil the jewels or ornaments of the kirk ordained for God's service and dedicated to the same, under pain of tinsel of life, lands, and goods."²

The constitution of the cathedral comprised—

A Dean,
Præcentor, Rector of Killolmel;
Chancellor,
Treasurer,
Archdeacon, and
Prebendaries of Innerchalan, Kilmodan, &c.

FASTI ERGADIENSES S. LISMORENSES S. ARGILIENSES.

BISHOPS OF ARGYLL.

1200. Evald, Chaplain to John, Bishop of Dunkeld.
1228. Harold, Chaplain to Bishop Clement of Dunkeld.
1240. William; drowned in a storm at sea, 1240.

¹ Orig. Par., iii. 193; Notes by T. S. Mun, 67; MacCulloch's *Highland*, iv. 376.

² *Kent's Hist.*, p. 61.

- 1250. Alan; died 1261.
- 1261. Laurence.
- 1304. Andrew.
- 1330. David.
- 1342. Martin of Argyle.
- 1386. Robert, Suffragan of Hereford.

A vacancy of many years.

- 142-. Finlay, a Dominican, Chaplain to the Duke of Albany; died in Ireland, whither he fled as a traitor, 1425.
- 1437. George Lauder of Balcomie; Vicar of Crail, 1425; Preceptor of St. Leonard's by Paisley. In 1444 he allowed the Prior of St. Andrew's to dig stones in his quarry of Balcomie for repairs of that cathedral.
- 1473. Robert Colquhoun of Luss.
- 1499. John.
- 1505. David Hamilton, base son of the Earl of Arran; Commendator of Dryburgh and Glenluce, Abbot of Sandal; the abbey being annexed to the see.
- 1539. Hon. William Cunningham, brother to the Earl of Glencairn.
- 1550. Hon. Robert Montgomery, son of the Earl of Eglinton; Rector of Kirkmichael.

LISMORE.

The see of Argyle. Cathedral of St. Moloc or Moluac.

Deans.

- 1251. Gillemllnoc.
- 1494. Malcolm Makylker.
- 1497. Malcolm Salmond.
- 1510. Alexander Makloid.
- 1558. James Macgregor.
- 1564. Nicholas Campbell.

Præcentors.

- 1470. Bean David.
- 1507. Donald Macfadzane.
- 1556. Dugall Mc O'Neill.

1574. Neil Campbell.
1622. Colin Campbell.
1629. J. Campbell.

Chancellors.

1511. Archibald Leich.
1556. Neil McGillespye.
1574. Dougal McGregor.
1578. Gavin Hamilton.
1623. Niel Campbell.

Treasurers.

1551. John Carswell.
1556. John Campbell.
1574. Ewen Campbron.

Archdeacons.

1251. Cristin.
1304. Maurice.
1403. Niel Campbell.
1442. Dugall of Lochaw.
1479. William of Elphinstone, Bishop of Aberdeen, changed with
1479. John of Bickerton, Prebendary of Erskine in Glasgow Cathedral.
1486. John Campbell.
1489. David Cunynghame.
148-. Robert Barry.
1531. John Makcaw.
1554. Robert Montgomery.
1629. Adam Boece.

Canons.

1250. David.
1539. James Scrymgeour.
1556. Cornelius Omeych.
Malcolm Steynson.

DIOCESE OF ARGYLE (ARGATHELIA).

Deanery of Kintyre.

Kintyre. Paisley Abbey.
Kilblane, St. Blane.
Kilkivan, St. Kevin.
Kilkerran, St. Quieran.
Kil Michael.
Kilchousland, St. Constantine.
Kil Chenzie, Iona Monastery.
Kilmaron, St. Mary. Paisley Abbey.
Killeen, SS. John and Kenneth. Paisley Abbey.
Kilcalmonell, St. Colmanel.
Kilberry, St. Mary.
North Knapdale, St. Cormac. Kilwinning Abbey.

Deanery of Glassary, or Glasrod.

Glassary, St. Michael.
Kilfinan, St. Finan. Paisley Abbey.
Dunoon.
Kilmodan, St. Modan. Preb. of Lismore.
Strachur.
Inverkelan.
Lochgailhead.
Kilmund, St. Mund Collegiate Church, founded 1442, for a provost
and seven prebendaries.
Kilmorich, St. Maurice.
Kilmaglas.
Inveraray, St. Leu, Kilmalu.
Kilmartin, St. Martin.
Craignish, or Kilmole, St. Mary.

Deanery of Lorn.

Kilchattan, St. Cathan.
Kilbrandon, St. Brandan.

Kilmelfort.
Kilbride, St. Bridget. Kilwinning Abbey.
Kilinver.
Kilmore, St. Mary.
Kilchrenan, St. Peter. Paisley Abbey.
Inishail.
Muckairn, St. Ronan. Bishop of Dunkeld.
Glenorchy, or Dysart.
Ardchattan, St. Modan.
Lismore, St. Moloc.
Kilmonivaig.
Elanmunde, St. Mund.

Deanery of Morvem.

Elanfinan, St. Finan ; retains a stone altar and hand-bell.
Arasaig, SS. Mary and Malrube.
Glenelg, St. Coemgen.
Kilmalie, St. Carden.
Kilmalen, St. Mailuph.
Kilcolmkill, St. Columb.
Killintag, St. Findoc V.
Ardnamurchan, Kilquohan, St. Congan Abb.
Knoydart, St. Coan.

WHITHERNE, SEE OF GALLOWAY.¹

WHITHERNE (ST. MARTIN'S), CANDIDA CASA, OR ST. NINIAN'S, FOUNDED in 397 by St. Ninian, and again by Fergus of Galloway in the reign of King David, 1143. The see was afterwards attached to the deanery of the Chapel Royal, Stirling, until the latter was granted to the Bishops of Dunblane. In 1606 it was restored to the see of Galloway. Tongland Abbey was in later times an appanage of Whitherne.

The Cathedral of St. Martin, built at the end of the twelfth century, and now roofless and ruined, is an oblong, measuring 74 feet by 38 feet; it had a fine tower on the south-west. The west end is Norman; there is a good south doorway. The remainder of the building is partly Early English and partly Decorated. It contained a Holyrood altar. The first church was built by French masons, who came from St. Martin's Abbey, at Tours.

Queen Mary, drawn hither on a litter in 1503, and Queen Margaret, attended by six ladies of the chamber, in the summer of 1473, James IV. usually once or twice every year, and James V. in 1533, visited the famous shrine of St. Ninian, sometimes with minstrels in the royal train to cheer the journey or sing the saint's praises. Pilgrims of high degree from England, Ireland, and Man, and a French ambassador at the King's charges, are found visiting these famous reliques.

The see was subject to York until the fourteenth century, and probably until 1472, when St. Andrew's became metropolitan; in 1491 it was removed within the province of Glasgow; and the Bishop was Vicar General in the vacancy of that see. The chapter was, as at Pampeluna, composed of Præmonstrensian canons who held prebends of Borgue, Crossmichael, Twyname, Kirkcudbright, Laswede, Stonykirk, Whitherne, Wigton, and Dalry; and the churches of Glasterstoun, Kirkmaiden, Sorbie, Cragiltoun, Mothernin, Help-

¹ W. Forbes, 102; Harl. MS., 291, fo. 81; Helyot, ii. 184; Skene; Chron. of Picts, Pref. cli.; Add; MS. B. Mus. 14, 256, fo. 11; Gordon's Monasticon, 318; Chalmers's Caledonia, iii. 412; Fordun, iii. c. 9, Grub, i. 268—9; Lib. Cart. S. Crucis, 40; Stubbs, ap. x.; Script., 1720—1746; Wharton MS. Lamb. fo. 70; Muir's Characteristics, 10.

stone, Kirkdale, Toskarton, Chalshaunt, and Kirkanders. They wore a rochet and almuce, and a surplice with open sleeves, from Easter Eve to All Saints, and in winter a surplice and violet cope, which afterwards they exchanged for an open black cope, lined with red cloth, over a sleeveless cotta or phelone. They wore the grey almuce with a hood and collar of ermine; the train (cauda) of the cope they carried over their left arm. The income at the Reformation is variously given at 1,016*l.* 3*s.* 4*d.* and 1,159*l.* 3*s.* 4*d.* Scots. Sysderf, of this see, was the only bishop left of the old succession in 1661. Whitherne and St. Mary's Isle were erected into a temporality in favour of the Lord of Isla. Robert Steward, second son of the Earl of Orkney, held the lands. There were three rural deaneries—Desnes, the eastern portion of Co. Kirkcudbright, bounded by the Ken; Farines, the eastern district of Wigtownshire; and Rinn, west of Main Water.

BISHOPS OF GALLOWAY.

- The income, with that of Tongland Abbey annexed, was 1,226*l.* 4*s.* 8*d.*
- 450. St. Ninian.
Octa.
 - 731. Plethelm; died 735.
 - 735. Frithwald; died 768.
Pictuin; died 776.
 - 777. Ethelbert; consecrated at York.
 - 790. Baldwulf; probably the bishop buried under the Holy Cairn, having been slain in battle. Boethius says that the See was re-established by Malcolm III., c. 1070. In 1120, the bishop of Glasgow administered the See.
 - 1125-6. Gilla-aldan, consecrated by Thurstin Ebor.
 - 1154. Christian; consecrated at Bermondsey, December 19, by the Archbishop of Rouen; died at Holm, Cultram, October 7, 1186.
 - 1189. John; consecrated at Pipewell, September 17, by John Dublin, Concord Annaghdown and Fulmar of Treves; became a canon of Holyrood 1206; died 1209.
 - Walter, chaplain to Roland, High Constable of Scotland; died 1235.
 - 1235. Gilbert, master of the novices of Melrose; consecrated at York, September 2; Abbot of Kinloss and Glenluce; elected by the diocese; died 1253.

1255. Henry of Galloway, Abbot of Holyrood; consecrated at Eastby Abbey by Walter Ebor. and Walter Dunelm., February 7; died November 1, 1293, being then *cruce signatus*.
- c. 1294. Thomas de Dalston, or Kirkcudbright; consecrated at Gedeling, October 10, by John Ebor. and Bishops of Carlisle and St. Asaph; he was allowed by King Edward to visit his diocese, having proceeded to Scotland on business of the Countess of Hereford. Carmenole Church was appropriated to the see owing to its poverty.
1321. Simon de Wederhale; consecrated in a chapel at Westminster Abbey (St. Catharine's in the Infirmary), February 1, by the Archbishop of York and Bishops of Lichfield, Llandaff, and Carlisle.
1355. Michael de Malconlagh; consecrated in St. Mary's, Southwark, July 12, by William Winton. and Cæsarius of St. Maria de Rosis.
1359. Thomas I.; consecrated at Avignon, in December, by Peter of Ostia.
- . David Douglas; died March 25, 1373.
- 136—. Adam, or Andrew, de Lanark.
1373. James Carron bribed the canons to elect him, but, falling ill of a fever and remorse, resigned in 1373-4.
- 1374-5. Francis Ramsay, a Mathurine of Brechin; died October 1, 1402.
1379. Oswald; retired to England in 1388 to save his life, being regarded as an intruder, having probably been consecrated by Pope Urban VI., who was disowned in Scotland; he thenceforward acted as a suffragan in the sees of York and Durham.
1405. Elisæus.
- . Thomas II.
- c. 1420. Alexander Vaux; envoy to England, 1428; resigned to become a canon of Holyrood.
- 145—. Thomas Spens, translated to Aberdeen; envoy on several foreign missions.
1459. Ninian II., canon of Dunkeld and Elgin; comptroller of Scotland, 1458. His archdeacon was John Otterburn, vicar of Edinburgh, 1457, and clerk of the Register.
- . George Vaux, Dean of the Chapel Royal; cousin to Bishop Alexander.
- . Alexander; died in 1508.
1509. David, son of John Arnot; Dean of the King's Chapel; Archdeacon of Lothian, 1501; Provost of Bothwell; Abbot of Cambuskenneth, 1503; commendator of Tongland.
- . Henry Wemyss, dean of the Chapel Royal; base son of James IV.

1526. Andrew Durie, Abbot of Melrose; died September, 1558.
Alexander Gordon, Archbishop of Athens; resigned 1576.

Priors of Whitherne Cathedral.

- Christian, Bishop in 1154.
Matthew.
129—. Maurice.
14—. Thomas.
Adam.
15—. James Beaton, Archbishop of St. Andrew's.
15—. Gavin Dunbar, Archbishop of Glasgow.
Mancolalyne.
1563. Malcolm; arrested for saying mass in 1563.

PAROCHIALE GALWEGIANUM V. GALLOVIDIENSE V.
HERWICERNENSE.

Deanery of Desnes.

- Anworth.
Balmachellan.
Balmaglie, S. Andrew, Iona. Holyrood Abbey.
Bootle al. Kirkinen, St. Inan.
Borgue. Whitherne Priory. Dryburgh.
Sennick. Bishop.
Old Clachan, St. John.
Corsefern.
Cross Michael, or Kirkmichael. Whitherne Priory.
Glenisland.
Kirkanders, St. Andrew. Whitherne Priory.
Dalry. Kilwinning Abbey.
Dundrennan. Dundrennan Abbey.
Ferrietoun [Creetown].
Blakhet, or Lochblacket, Kil Bride. Holyrood Abbey.
Gelston. Whitherne Priory.
Kelton, or Lochelleton, Iona. Holyrood Abbey.
Kilcormack, St. Cormac, Iona. Holyrood Abbey.

Girtoun, Gorthorne. Bishop.
 Greinlaw.
 Kells.
 Kirk Christ.
 Twyname, or Twenham. Holyrood Abbey.
 Galton, Galtweid, or Cragiltone. Whitherne Priory. Holyrood Abbey.
 Kirkcudbright, or Desnesmors St. Cuthbert. Corsraguel and Holyrood
 Abbey.
 Dunrod, SS. Mary and Bruoc, Holyrood Abbey. Biggar Collegiate
 Church.
 Kilmabreck.
 Kirkdale. Whitherne Priory.
 Monygaff. Bishop.
 Partoun.
 Tongueland. Bishop.
 Balnecross, St. Michael's. Holyrood Abbey.
 Culeness. Holyrood Abbey.
 Kilkolmanel al. Kirkostintin, S. Constantine. Iona and Holyrood.
 Egingham, St. Constantine. Holyrood Abbey.

Deanery of Rinnes.

Stranraer.
 Kirk Maiden, St. Modan. Whitherne Priory.
 Inch. Bishop.
 Kirk Colme.
 Laswade. Bishop.
 Port Patrick.
 Stonykirk, St. Stephen.
 Toskerton. Whitherne Priory.
 Clashaint. Whitherne Priory.
 Culeness. Holyrood Abbey.

Deanery of Farines.

Sembrie. Given by Bishop Walter to Dryburgh Abbey.
 Traquhair. Bishop.
 Glaston, St. Ninian. Whitherne Priory.

Glenluce.

Kirk Cowan, SS. Congan and Onen.

Kirkcunder.

Penningham, St. Ninian.

Longcastle.

Sorbie. Whitherne Priory.

Luce.

Mochrun, or Mothermin. Whitherne Priory.

Whitherne. Whitherne Priory.

Wigton.

Whitherne closes the melancholy story of cathedral churches, with its fragment of an eastern arm, a solitary south-west Norman doorway, and two canopied monumental recesses on the north side, one of which is attributed to the tomb of St. Ninian, connecting it with the similar position of St. David's Shrine, and so, perhaps, with an old British traditionary custom, observed also in Wales.

" Low through the lone Cathedral's roofless aisles
 The melancholy winds a death-dirge sing ;
 It were a sight of awfulness to see
 The works of faith and piety, so vast,
 So sumptuous, yet so perishing withal,
 For all the antique and learned imagery
 Has been erased, and in the place of it
 The ivy and the wild flower interknit
 The volumes of their many twining stems :
 • • • the sky
 Peeps through the winter woof of tracery
 With moonlight patches or star-atoms keen,
 Or fragments of the day's intense serene,
 Working mosaic on the grass-grown floors."

CONVENTUAL CHURCHES.

"Schisma monachatus fuit origo Ordinum."

"Jamdudum diem fatalem obierunt monasteria, nec præter semirutos parietes et deploranda rudera supersunt ævitæ pietatis indicia. Videmus augustissima Templâ et stupenda, æterno dicata Deo monumenta, quibus nihil hodie spoliatus, sub specioso erudendæ superstitionis obtentu, sordidissimo conspurcari vituperio, extremamque manere internecionem."—SIR JOHN MARSHAM, Προτυλαιον.

IN this section I have to consider foundations not attached to cathedrals, and for convenience take them alphabetically in the order of separate religious communities. These incurred their first blow when, about the year 1474, the King, with the sanction of the Pope's mandate, began the pestilent practice of nominating to the vacant abbacies of Paisley and Dunfermline. This soon led to a still greater abuse, that of appointing secular clergy in place of monks in such houses, and at length of bestowing the prelacies on laymen, or even infants, *in commendam*, or *trust*, until it should suit the patron's pleasure to appoint a regular or permanent superior. From these causes, as much as from internal evasion of their rule, the fall of the monasteries was accelerated to its bitter end of total destruction; whilst the disorders multiplied owing to the expulsion of the prelates by noblemen who usurped the temporalities, or intruded their own sons into their place.¹

Sir Ralph Sadler informed King James that Henry VIII. desired him to "increase the royal revenues by taking some of those religious houses, such as might be best spared, into his hands, and the rest of them which be most notable to alter into colleges or cathedral churches and almshouses." "In good faith," replied the King, "I cannot do so; for methinks it is against reason and God's law to put down these abbeyes and religious houses which have stood these many years, and God's service maintained and kept in the same." The wily tempter then suggested other reasons for the suppression, such as the obedience of the religious to the Pope, their lazy lives, and the (lying) experience of the King's visitors in England. "Oh," quoth the just King, "God forbid that if a few be not good, for them all the rest should be

¹ Holinshed, 57, 604, 671.

destroyed. Though some be not, there be a great many good; and the good may be suffered, and the evil must be reformed: as ye shall hear that I shall help to see it redressed in Scotland, by God's grace, if I brook life."¹

The Council of Estates proceeded to give a friendly warning, which invited reformation from within: "because the negligence of Divine service, the dishonesty and misrule of churchmen both in wit; knowledge, and manners, was the matter and cause that the Church and churchmen are lightlied (lightly regarded) and condemned, for remedy whereof the King's grace exhorts and prays all archbishops, ordinaries, and other prelates, and every churchman in his own degree, to reform themselves, their obedientiaries and churchmen under them, in habit and manners to God and man."²

Bellenden, Archdeacon of Aberdeen, shortly before this time honestly confesses that—"If King David had considered the manners and nourishing of devout religion, he had neither built the churches with such magnificence nor endowed them with such riches. For the superfluities of churches (now as they are used) are not only occasion to evil prelates to rage in most insolent and corrupt life, but one sicker net to draw all manner of gold and silver out of this realm to Rome by their continual promotion."³

Modern research has recovered traces of fifty-three churches, whose origin goes back to St. Columba, the apostle of Caledonia, "the land of woods," reaching as far as the eastern shores. Over and above the many churches, each with its community or "Order of Fair Society" founded among the hills by him, are enumerated the following monasteries:⁴—

The earliest certain record of Celé dé (Irish for monks) in Scotland is in 842. They appear to have modified their rule at different times, (1) living as eremites in separate cells at Lochleven, or (2) in communities usually composed of a prior and twelve members, at St. Andrew's and Monymusk, with a lay abbot, who held the lands, somewhat resembling secular canons who obeyed the constitution of St. Chrodogang, of Metz. They married, like the Greek clergy, and held property which monks could not retain. At length they were, about the middle of the twelfth century, merged into that order which they most nearly resembled, the Austin Canons, and had disappeared in the middle of the fourteenth century, whilst the abbatial jurisdiction yielded to a diocesan episcopacy and secular chapters in those cathedrals which once had been their own. The Columban rule was monastic, not

¹ State Papers, February, 1549, vol. i. pp. 28—32.

² Acts of Parl., ii. 370.

³ Boece's Chron., fo. 185, b.

⁴ Gray, *Leedes, Hist. of Scotl.*, i. 213, 133. *Times' Sketches of Early Scottish History*, 91.

parochial, and lay abbots held the broad lands, whilst the clergy often lived in humble cottages.

Aberdour, St. Drostan.

Applecross, Appurcrossan, Cromrich, St. Malrube.

Arbirlot.

Blair, in Gowrie.

Brechin. Kenneth Mac Malcolm "gave the great city of Brechin to the Lord" (971—995) for Culdees, who composed the chapter, 1165—75, and are last mentioned c. 1222; but were superseded by a dean and chapter in 1278.

Cloveth.

Deir, of the Irish type, founded by St. Drostan, a follower of St. Columba.

Dull. St. Columba lived here: its coarb, or comharba (lay abbot), in the eleventh century, was the father of the long line of Scottish kings.

Dunblane, an Irish foundation, afterwards Keledean.

Dunfermline.

Dunkeld, in the last half of the ninth century, Culdees living in a conventual manner; although displaced, they lingered on side by side with the canons, who were established there in 1127.

Ecclesgrig. Culdees.

Edzell, or Glenesk, founded by St. Drostan.

Falkirk, whence St. Modan converted the Scots dwelling on Forth.

St. Fillan's chair of rock still marks the site, as that of St.

Mannan looks down on his church at Aberchirder.

Glasgow. Culdees had disappeared before 1119.

Glendochart.

Govan.

Hoddam, for eight years the see of St. Kentigern.

Kettins.

Kilgouerin.

Kilmuir.

Kilmund.

Kilspindy.

Kinef.

Kingarth, in Bute, with episcopal abbots before 660.

Kinghorne.

Kirk-Michael.

Lesmahago.

Lismore, connected with St. Moluag, who adopted an Irish type, and died 592. It became the see of Argyle c. 1200, under a dean and chapter in 1249.

Lochleven. Culdees before 842.

Madderty.

Melginch.

Monyfieth. Keledei are mentioned in 1242 as having existed in a previous generation.

Mortlach, originally founded by St. Moluac of Lismore, and endowed in 1063 as an episcopal monastery with Clova (then a small convent) and Dulmeth, by Malcolm Canmore.

Muthill. Keledei mentioned here 1178—1214.

Old Dornoch. The Culdees had disappeared c. 1222.

Old Montrose. Culdees.

Rosmarky, originally an Irish foundation of St. Boniface, but afterwards Keledean.

Rossin.

Rotho, St. Mary's.

Selkirk, "the church in the forest," an earlier foundation than the Abbey of SS. Mary and John Evangelist, founded here by King David in 1113 and removed in 1128 to Kelso, owing to the inconveniences of the site.¹

Turriff, of the Irish type, founded by St. Congan, who came from Argyleshire.

Nectan III. (Mac Derili),² King of Picts (the warriors), who expelled the "Family of Iona" across the Chine of Britain,—the hills that divide Perthshire from Inverness and Argyll,—obtained architects from Ceolfrid, abbot of the Benedictine monastery of Wearmouth, to build a church to St. Peter, at Rosmarkie or Restenot, after the Roman manner in stone, in 710, a date that fixes the exact period of the introduction of such architecture, which superseded the Celtic construction in timbers and wattle-work, and also of the monks of that order in the country northward of the Forth.

¹ Morton, 77—8.

² Bede, Eccles. Hist., v. 21, comp. Mon. Hist. Brit., p. 176. Montalembert, Monks of the West, v. 9.



- B. Benedictines
- C. Cistercians
- C. Augustinians
- P. Premunstratensian Canons
- T. Trinitarian Friars

ORKNEY
Highland Cathedral

Roward A.C.
Scarluch A.C.

CAITHNESS

ROSS

INVERNESS

MORAY

ABERDEEN

ABERDEEN

ABERDEEN

ABERDEEN

ABERDEEN

The sacred reliques of Scotland¹ lay in groups. When they were still glorious houses of God, round St. Andrew's were Culross in Clackmannan, Dunfermline in Forthrith, Londres in Inneside, Pittenweem, Balmyrinach or Balmerino in Fife, Portmoack, Aberdeen, Inchaffray in Stratherne; Deer and Fivv in Buchan; Monymusk, Elcho, Strathfollan and Loch Tay in Mar. Angus showed Brechin, Restinoth, Arbroath, and Cupar Angus; Perth had Dunblane and Dunkeld, Scone in Gowry, and the famous Cartuss. St. Colmoe's stood in Menteith.

Ross contained Beaulieu, Ferne, and Tain; and Caithness, Dornoch.

Moray had Elgin, Urquhart, Pluscardine, and Kinloss.

The Isles possessed Iona, Scar Inch in Lewes, Colonsay, and Oronsay.

Clydesdale boasted Paisley, Blantyre, and Lesmahago; Conyngham, Kilwinning and Mauchlin; Carrick, Crossraguel; Lanarkshire, Glasgow; Lorn, Ardochattan; Cantyre, Sandall; and Galloway presented Glenluce, Lincluden, St. Mary's Isle, Whitherne, Holywood, and Tongland.

Lothian, the richest of all districts, had Stirling, Cambuskenneth, Manuel, Holyrood, Newbotle, Haddington, North Berwick, Roslyn, and St. Catherine's of Sienna; and Teviotdale contained Melrose, Jedburgh, Kelso, Douglas, Dryburgh, Coldstream, Coldingham in Le Mers, and Eccles; besides a crowd of collegiate churches and hospitals. Far away in the bleak north stood lonely Kirkwall.

The great, as it was the earliest, monastic rule is that of St. Benedict, a title which was distinctly retained by the original order when under colour of reform, or from a desire of change, modifications of it were framed by subordinate branches. The first of these new communities was founded c. 912, by Odo, at Clugny. Then in the eleventh century, a party of monks, leaving Molesme, in the diocese of Langres, built Cîteaux, from which they were called Cistercians, and established themselves under a "Charter of Charity," drawn up by Stephen Harding, an Englishman. About the same

¹ Black Book of Paisley, Royal MS. of Fifteenth Century, the Scotti-Chronicon of Fordun, Chaplain of Aberdeen, with Bower's Continuation, 1427, 13. E. X., fo. 14; Harl. MS., 1712, [A.D. 1484.] fo. 10; Fordun, ed. Hearne, App., No. xvii., p. 1551, and ed. Goodall, ii., App. 538; Rotuli Parl. Scot., Tab. i. 14. ii. 355; Cotton MS., tit. C. X., fo. 44; Temp. Eliz.; Harl. MSS., 4623; Taxt Rolls, 291, fo. 81, of the 16th Century; Add. MS., 3199, fo. 114, A.D. 1650; Ragman's Rolls; Agarde's MS. in Abbrev. Public Rec. Off.; List by Thomas Middleton, 1677, printed also in Spottiswoode's History; John Spottiswoode's List, printed by Keith, attributed by Hutton to the hand of Macfarlane; Mackenzie's Scots Writers, ii., App. n. 2; Hay's Scotia Sacra, analyzed by Gough, ii. 611; Maitland's Hist. and Antiquities of Scotland; Prynne's Coll., iii. 653—5; Chalmers's Caledonia, i. ch. iii. p. 685; Moore's List of Monasteries, 1798, etc.; Sloane MS., 3199; Gen. Hutton's Collections in Add. MS. Brit. Mus., 8143, 8144, and Innes' Sketches, p. 20; Monasticon, vi. 1150—7; Henry de Silgrave, Cotton. MS. Cleop. A., xii. fo. 56; Quart. Rev., lxxxv. 117; Boswell's Views.

period, Bruno, of Cologne, with six companions, built cells in the desert mountains of the Chartreuse, in the diocese of Grenoble, and assumed the name of Carthusian.

Then appeared, under the rule of St. Austin, the regular canons, the Augustines and Præmonstratensians; Gilbertines and Maturines; the Knights' Templars and Hospitallers of St. John; and the infinite variety of friars—black, grey, red, and white—Lazarites, and Bethlehemites. These were called conventual, regular, or religious. Communities not bound by rule were termed secular, such as those of cathedrals and collegiate churches. The latter were the creation of the fifteenth century, having canons and prebendaries, living in their own houses and not in community. They formed the principal church in a large town, with an endowed chapter of secular canons under a provost, the members being necessarily beneficed clergy holding cure of souls.

Hospitals for lepers, the entertainment of pilgrims and travellers, and the reception of poor and aged bedesmen and women, were of all periods.

An Abbey was presided over by an abbot. By papal license some wore a plain white mitre and pontificals, and carried a staff in the right hand, to distinguish their ornaments from those of a bishop. Such were the abbots of Dunfermline. These mitred abbots admitted their members to minor orders, and gave the benediction within their subject churches.

I have not been able to collect a distinct account of the mitred abbots and priors, but, in the rolls of the Scottish Parliament, Scone (1314) and Dunfermline (1315) apparently ranked at the head of the list. After the cathedral prior of St. Andrew's, in 1478, took the first place, the date of benediction probably regulated the order of the rest.

Abbots (1315).

Dunfermline, at the head of the roll.

Holyrood [3].

Aberbrothock [2].

Kelchou [1].

Londores [7].

Inchaffray [9].

Balmarinoch.

Deere.

Neubotel [8].

Cupar.
 Killos.
 Jedburgh [11].
 Cambuskenneth, 1315.
 Scone [5], in 1314 at the head of the roll.
 Pasley [15], 1314.
 S. Columba [10], 1314.
 Sweetheart, 1314.
 Soul's Seat, 1488.
 Dryburgh, 1488.
 Dundrennan [14].
 Kilwinning [6].
 Crossraguell [12].
 Culross [13].
 Melrose [4].
 Holiwood, 1487.

Priors.

S. Andrews.
 Coldingham, 1314.
 Restinoth, 1314.
 Pittenweem, 1314.
 Lochleven, 1314.
 Pluscardine, 1540.
 Whitherne, 1488.

The numbers in brackets show the order in 1478; the dates give the year of the Roll¹ wherein the names first occur. A list of the numbers in the sixteenth century is given by Henry Wharton.²

The officers in an abbey were the prior, sub-prior, and claustral priors, called guardians of the order. The sacristan (like the treasurer in a cathedral) was the keeper of all the ornaments and furniture of the church, repaired the fabric, and found the necessities of Divine service. The præcentor, or chanter, was the overseer of the ritual and choral song. The chamberlain provided the clothing and domestic furniture. The almoner had charge of the poor almsfolk, the boys of the song school, and distribu-

¹ Vol. i., tab. 14, &c., ii. 121, 355, &c.

² Lamb. MS., 518, fo. 85.

tions on the anniversaries of founders. The cellarer (like a bursar) regulated the expenses, looked after the rents and revenues, and provided the entire commissariat. The hospitaller, terror, or hostillar, attended to the guest-house. The kitchener (like a manciple) superintended the commissariat, economy of the kitchen, and daily meals. The infirmarer had charge of the infirmary for sick and aged monks or canons. There were also a gardener, porter, granarer, keeper of the common house, and master of the novices. A Priory also contained these subordinate officers.

A Priory church had for its president a prior, whose deputy was the sub-prior. Some, like Coldingham, were Cells, or dependent upon a mother church; others, as among the Regular canons, were independent societies, resembling abbeys in all but name.

A Commandery (*i.e.* a benefice or trust commended in charge), or Preceptory (*i.e.* a first share in a receivership) served as a grange, a hospital, and a place for collecting demesne rights. The terms were used by the military orders. The presidents of the Franciscan order were called provincial masters, and the head of a house was known as custodian, warden, or guardian. The Dominicans had a general master, with priors or sub-priors as his subordinates. The Carmelites were governed by masters.

Friars were, in their origin and in theory,—as distinct from their endowed brethren, the monks and regular canons,—mendicants living upon casual bounty; but they at length held property. The Franciscans' first settlement was in the squalid lanes of towns, among a poor population. The Dominicans were a preaching order distinctively; the Carmelites being constantly in movement, were indisposed to linger in a convent, and jealous of their right of independent action.

In distinction to the monastic system, I should mention that the dignitaries of a cathedral were the dean, prætor, chancellor (who had charge of the library manuscripts and correspondence), and treasurer, with archdeacons as forensic or external dignitaries. In some chapters there were officers holding "personates," such as the subdean and subchanter. The other members were canons residentiaries, and non-resident, vicars (their deputies), and chaplains attached to chantry altars.

A secular canon was so called as bound by the rule of the capitular statutes, and yet living in the world, and also prebendary, as receiving a personal endowment from tithes or lands (*præbenda*). In the Collegiate churches, and in the Cathedrals, except those of Iona, St. Andrew, and Whitherne, there were secular canons. The regular canon took his name

from the canonical rule of his founder, embracing the three vows of chastity, obedience, and poverty. The distinction between monks and canons regular was nominal rather than real. Under each class separate congregations or orders differed principally in their habit or dress, and partly in minute observances of ceremonial, hours of mental studies in cloister, hand or bodily labour in the intervals of God's service, modes of occupation, and choice of site. The Benedictine and Austin canon preferred the town, the Cistercian and Præmonstratensian canon selected a secluded spot, the Clugniac affected great refinement, and the Carthusian shrunk into the silent cell of a recluse, until

"The air of paradise should fan the house,
And angels office all."

The mediæval satirist Nigel, in his "*Mirror of Fools*," summarises the differences in this manner:—The Benedictines ate eggs and beans with salt; rose at midnight for matins; wore pelisses; and were not forbidden the use of meat and fatlings; but silence was rigorously prescribed. The Cistercians ate two messes of pulse; each had for his dress three tunics, two cowls, and a short scapular; and when allowed (on rare occasions) meat, they preferred the flesh of birds of the rarest kind. The Carthusian lived as a solitary in his cell, having his own fuel, pulse, and water-jug. His shirt was of goat's hair; thrice a week bread and water made the sole fare; and once or twice in a month attendance at mass was allowed: on feast days a diet of fish was given. Flesh was only granted when a monk was afflicted with leprosy. The Præmonstratensians wore a white habit of coarse sheep's wool, and ate of dainty dishes, but no meat: whilst their brethren the Black Canons adopted a dress of soft materials over one of the purest and finest linen; they ate no meat and eschewed strong wines. Their music and singing were peculiarly low and sweet, and remarkable for the excellence of the time.

The normal form of a conventual cloister was to have the church on the north side, with the refectory or common dining-hall upon the south, and facing or parallel with the minster; the chapter-house, a slype (or passage to the cemetery), and a dormitory (or common sleeping-room, built over the common room, and parlour for conversation), on the east; and on the opposite side the rooms of the lay brethren or converts, raised upon cellarage for stores and fuel. In a few cases, owing to conditions of site, as at Melrose, the cloister was placed on the north side of the church. The secular canons retained only the chapter-house, as each man lived in his own manse within

the chanonry, or close, had his personal endowment, and a share in the payments of the common fund proportionate to his residence and attendance. It was by his own choice if he were also a parish priest.

BENEDICTINE MONKS.

BENEDICTINES, or Black Monks, were founded by St. Benedict in 530. The Clugniacs, Cistercians, and other great congregations, were branches of the order. (See "*Sacred Archæology*.") The greatest of all the orders was represented in Scotland, and their buildings took, when perfect, a high rank. Dunfermline and Arbroath, with their triple towers, rivalled Elgin and Aberdeen, and the imperfect elevation of Glasgow. Kelso presents the anomalous Galilee nave, which stands like a buttress to its huge tower. Kilwinning was a miracle of grace. Londers adopted the principle of the Austin canons, and had only a single nave aisle.

The dress of the order was an under-tunic like a cassock, a stamine or shirt of linsey-woolsey, an over-frock, breeches, hose and boots, a leathern girdle, and cowl.

Coldingham and Durham, Dunfermline and Canterbury, were bound together by early relations, but there was, I believe, some further connection with Glastonbury which I have been unable to trace, except incidentally, as, for example, in legends like the following:—On the vigil of St. John, the sacristan of that famous abbey, who had been late in trimming his lights against the matin office, was about to retire into his chamber to rest, when, although every gate or door in court and office was closed, he saw two gallant squires with quiet grace lighting down from white horses in the minster yard: he approached to learn their errand, and they asked for hospitality in the name of God; then he marvelled much at their gravity, their dignified presence, and sweetness of speech; and having stabled and fed their beasts, he courteously entertained the riders, setting before them food, as they were hungry. As soon as they were refreshed they rose up to depart, and although he besought them to lodge there until morning, they refused, giving him many thanks, but saying that on that very night, ere the sun rose, they must be far away to strike on the side of Scotland at Bannockburn, where the kings of England and Scotland were already preparing for a great fight.¹

¹ Fordun, *xii.* 26; comp. p. 39.

ABERCORN.¹

ABERCORN [*Aber-curning*]. All that is known of this minster is that Bishop Trumwine, abbot in 684, retired with his followers to Streanschalch or Whitby. In 854 the church of Eoriercorn belonged to Lindisfarne.

COLDINGHAM.²

1098. COLDINGHAM, SS. Mary, Ebba, and Cuthbert, is two miles from Eyemouth, in Le Mers. It was founded on the site of an ancient nunnery, of whose earlier establishment I shall speak under the class of convents; but in 854 the church, like old Mailros and Tynningham, was held by Lindisfarne. The foundations of an ancient church, an apsidal oblong, built of a reddish stone, were lately discovered. Edgar, King of Scots, in 1098, erected the Benedictine priory out of gratitude to St. Cuthbert, who, according to tradition, appeared to him in a dream, offering his famous banner as a pledge of victory; and two centuries after, this standard was carried by a monk of Durham in the van of the English army. Coldingham was colonised from that glorious church upon the Wear, which rises up among the wooded heights that follow the windings of the river, so grand and beautiful that the spot from which pilgrims caught their first sight of the triple towers was called Montjoie. From its situation on the border, as well as its relations to the northern minster, Coldingham was a source of jealous apprehension to the Scots in times of peace, and an object of assault if war broke out between the countries, when the monks were not unfrequently driven to take refuge either in the cloisters of St. Cuthbert, or in those of Holy Isle. At length Coldingham was transferred to Dunfermline on July 25, 1281, and the grant was confirmed once more in 1509; but every year, by royal gift of Robert I., five harts were given from the king's forest to keep the translation of St. Cuthbert. In 1485 the king attempted

¹ Bede, iv. c. 26, i. c. 12; Hen. Huntingdon, lib. iv. Mon. Hist. Brit., 675, 722; Gildas, ib. p. 5.

² Harl. MS., 291, fo. 81; W. Forbes' Treatise on Lands, 97; Balfour, 184; Monasticon, ii. 1051; Extracta, 124; Chalmers's Caledonia, ii. 323; Chron. de Lanercost, 18; Beauties of Scotland, ii. 8; Billings; Registr. Surtees Soc.; Raine's North Durham, 373; Carr's History, 1836; Chalmers's Dunfermline, 238; Wyntoun, viii. p. viii. 18; Fordun, iii. 6, 51, xi. 23, xv. 32; Holinshed, 969; Dom. Papers, Scotl., vol. iii., No. 10, 28; T. S. Muir's Notices, &c., 57; Plans in W. K. Hunter's Coldingham; Monast. Anglic., vii. 1139; Ang. Sac., i. 762, 769; Praef. xlviii., xlix.; III. Script. Dunelm. and Coldingham, Surtees Society; Raine's North Durham, 380; Grose, i. 95—8; Mon. Hist. Brit., 229, 675, 782.

to annex this priory to the Chapel Royal of Stirling, which he designed to make the grandest ecclesiastical establishment in his realm. It cost him his life at the battle of Sauchie, when the sight of his own son at the head of the rebellious army raised by the Homes (who claimed the patronage of the abbey, and had, in the persons of two canons of Dunbar, for many years intruded themselves within it) made him turn from the field; and as the derisive shouts of the enemy filled the air, he fell from his horse, and was afterwards stabbed through the heart. The fate of three of the abbots was equally tragic; Stewart fell on the field of Flodden; Home and Blackader were successively assassinated. In 1504 the Priory was annexed to the crown, but from 1509 till 1560 belonged to Dunfermline.

The north aisle of the nave, 90 × 25 feet, remains, Transitional Norman in the basement, and with an Early English arcading above, possibly the work of Prior Melsonby. The choir, of the same length, but with a ritual deflection, was aisleless: it superseded an earlier oblong and apsidal church. In the nave the triforium and clerestory were combined: the eastern arch of the south aisle remains. The transept measured 41 × 34 feet; and two arches still remain. The chapter-house was polygonal, as at Worcester, and in some Austin canons' plans, but forming a rare exception to the ordinary conventual oblong. The north-west tower, 90 feet high, fell down in the last century. The domestic buildings have entirely disappeared, except a ruinous Norman gateway. Edgar's walls, 50 × 18, probably represent the shell of the refectory. The abbey possessed the doubtful privilege of sanctuary for thirty-seven days, and stone crosses, as at Dull, once marked its extent along the "black joyless heathy moor." In 1216 King John, and again in 1220 the English, led by a disappointed prior, Drax, fired the buildings. In the fifteenth century the monks placed themselves under the Earl of Douglas as their "protector and defender." In 1420 the poor people who lived in the neighbourhood used to come and take shelter from their foes across the border within the church and belfry. In November, 1544, the English fortified the church and steeple, and resisted a siege by the regent Arran at the head of 8,000 men. In September, 1545, the church was burned by the Earl of Hertford; and subsequently ruined by the cannon of Oliver Cromwell; who afterwards blew it up, with the exception of one aisle, in revenge for a noble defence made by the royalist garrison. The character of the Scottish towers made them serve as fortalices, as at Dunkeld; and on January 12, 1548, Admiral Wyndham fortified the steeple of Dundee, and then, sixteen days later, burned that fine church. On February 26,

1473, "the Chapel Royal of St. Mary, in Dunclone city," was united to Coldingham, to form a college with dean and canons.¹

The sacristy, in 1373, contained 3 copes, 4 chasubles, 2 tunicles, 5 albes and amices, a surplice, cruets of tin, a cloth of arras-work for the high altar, 2 white cloths for the altar in Lent, 2 iron candlesticks, a silver paxbred, a book of canon law, &c. The inventory in 1446 included a chasuble, 2 tunicles, a cope of the same suit, and 3 albes; a white chasuble of silk, powdered with stars, and an albe; a chasuble of black silk, with an albe; a red chasuble, with an albe, for ferial days; 2 torsels (twilled), with 2 frontals of silk, with arms gilden therein, to cover altars; 2 other towels (palls), with 2 frontals, to cover altars; 2 chalices, one gilt, the other of silver; a thurible, a chalice of tin, a pair of cruets, 2 super-altars (ornamental slabs used in feasts to cover the table of the altar), a veil for Lent, a painted cloth for the sepulchre of the Lord, 3 corporals (towels laid upon the altar), 2 pairs of "altar clays," a breviary of the monks' use; 2 antiphonars, 2 missals, 3 graduals, 1 processionar, a legend De Tempore, a collectar, a gospel, a martyrology, a book with the Proverbs of Solomon, with the prologue, the Canticles, the prophecies of Merlin, &c.

The hall—3 tables, 4 pair of trestles, 2 long forms, a dorsal (a hanging at the back, or on a wall), with a banker (a cushion for a seat), 2 basons, and 2 ewers.

The chamber—a bed of green colour, with a carpet with pelicans and little roses of red and white; a bed of green, with a carpet with ribbands and white flowers in them; a bed of red, with trees and pelicans; sheets, a pair of "straylls" (stragula, blankets), a green coverlet with white griffins, a dormande (a great beam), a celour of blue carde, with 3 curtains (a tester of cloth over a bed), a chair, a quilt, featherbed, rostyr (a perch for clothes), a little table, iron-bound chests for vestments, &c.

The income of the priory was 898*l.* 6*s.* 8*d.* in money. It held the churches of Edrom, Berwick, Ednam, Fishwick, Swinton, Auld Kambus, Aybourn, Lamberton, Ercildoune (Thomas the Rhymer's parish), and Stichell. It was erected into a lordship in favour of Alexander Hume of Maunderson in 1606.

Among the famous inmates of the priory was the monk Reginald, who wrote the "Miracles of St. Cuthbert," published by the Surtees Society.

¹ Theiner, 472.

Priors of Coldingham.

1141. Simon.
 1151. Herbert.
 1188. Bertram.
 1202. Ærnald, buried at the west end of the minster.
 1209. Ralph, buried next to Ærnald.
 1210. Geoffrey, or Germanus the Sacrist, a monk and historian of Durham.
 In his time Reginald of Durham was a monk here.
 1215. Thomas de Melsonby, Prior of Durham, 1233—1244, where he vaulted the nave, and is buried in the chapter-house there. He died at Farne.¹ His body, when being carried to Durham and laid before St. Mary's altar at Gateshead, was guarded through the night by snow-white doves. He had been elected Bishop of Durham, but was refused consecration because he had allowed an acrobat to walk along a rope stretched between the towers of the minster, a feat which ended in his death.
 1219. Thomas Nisbet.
 1239. Anketin.
 1245. Richard.
 1253. Henry de Silton.
 1266. Roger de Wolviston.
 1276. Henry de Horncastre.
 c. 1279. William de Middleton; resigned 1309.
 1309. William de Gretham.
 132-. Henry.
 132-. Richard de Quixwood, or de Whiteworth, monk of Durham.
 1321. March. Adam de Pontefract.
 1333. Robert de Graystanes, D.D., sub-prior and historian of Durham. He was consecrated bishop of that see on December 24, 1333, in the chapel of the Archbishop of York by the Primate, the Archbishop of Armagh, and Bishop of Carlisle; but the king gave the temporalities to his successor, who was deeply troubled at the news of his death some little while after, saying that "he was more worthy to be the Pope than any bishop to hold the lowest dignity in God's holy church."
 133-. William de Scaccario; excommunicated for ill-conduct.

¹ Rame's Brief Acc. of Durham, 14, 124; Rites of Durham, 63; Traditions and Customs of Cathedrals.

- 133-. Adam de Lamesley.
1339. Jan. 8. John Forcer, Prior of Durham, who had the vision of St. Cuthbert's corporax before the battle of the Red Hills; the first Prior buried in Durham Minster.¹
1341. William de Scaresburg; resigned.
1355. May. William de Bamburgh, Prior of Lindisfarne; expelled for ill-conduct, 1362.
1362. Dec. 7. Robert de Walworth.
1374. Robert de Claxton, Monk of Durham, Prior of Lindisfarne. He was driven from this house for his attachment to England, and revealing the secrets of the King of Scotland to his countrymen. The monastery fell into disorder, and a body of monks of Dunfermline were introduced in 1378.
- Michael.
John Steel, Abbot of Londres.
1407. Jan. 31. John de Akecliff, driven from his priory by Albany. He died in 1477 at Durham.
1418. Jan. 31. William Drax, Sacrist, devoted to England, who relieved the Scottish envoys of their well-stuffed saddle-bags near Colbrand's Path, and carried them off to Fast Castle; and was therefore counselled to fly the country. He was commemorated in the glass of the sacristy of Durham.²
1441. Dec. 20. John Oll; resigned.
Thomas Aycliffe, Prior of Holy Island.
1446. Thomas Nesbit; resigned.
1456. John Pencher; resigned.
1466. Jan. 16. Thomas Halghton.
1469. Feb. 19. Thomas Wren, Monk of Durham.
1509. Alexander Stuart, Abbot of Dunfermline.
1513. Andrew Forman, Bishop of Moray.
David Home, murdered by James Hepburn.
1519. Jan. Robert Blackader, murdered, on Oct. 6, whilst hunting, by David Home of Wedderburn, at Lamberton.
Hon. William Douglas, Abbot of Holyrood.
1531. Adam, Abbot of Dundrennan.
1541. John Stuart, son of James V.

¹ Rites, 46, 20, 25.² Rites, 98.

DUNFERMLINE.¹

1075. DUNFERMLINE (*Fermedunum, v. de Monte Infermorum*). In Scotland, unlike the practice at Winchester and Westminster, the coronation of its sovereigns was dissociated in place from that of their interment. The palace and sepulchral abbey are connected at Holyrood and Dunfermline, but Scone and Stirling gave to royal heads their sacred gold. The grave of St. Columba at Iona had drawn around it the burials of more ancient kings; and so in time the shrine of St. Margaret became the centre of the graves of later sovereigns, as the Confessor's tomb did also at Westminster. The magnificent Norman front of Lincoln was rising on its sacred hill under the pious care of Remigius, Carlisle had not been commenced, when Malcolm III. laid the foundations of Dunfermline, which was completed for Culdees, under the dedication of the Holy Trinity, by Alexander I., surnamed the Fierce. Meanwhile Carlisle, Durham, and Lindisfarne, Canterbury and Christchurch, Hants, were assuming their grand proportions, and the ties between Durham and Scotland had been drawn closer by the presence of Malcolm when the foundations of St. Cuthbert's Abbey were laid, and by the accession of its prior, Turgot, who had been the friend of the saintly Matilda, to the see of St. Andrew's. King David, imitating his parents' piety, and from early associations when a visitor at the court of England, recast the foundation of Dunfermline, and in 1124 brought thirteen Benedictine monks of Canterbury to supplant the Culdees, whose church, no doubt, had been, as usual, insignificant and small. The nave of Durham was completed between 1104 and 1133, and became the model of the new minster, built on the slope of a hill above the water of Ferme, and the channeled pillars of the magnificent remnant that has been spared show the influence of Flambard's style. Between 1244 and 1250 we are told the church was enlarged eastward with a nobler structure—that is, the Norman choir was rebuilt in the Early English style, contemporaneously with Finchale, the choir of Glasgow, the eastern end and transept of Westminster, and the Nine Altars of Durham. All this superb structure has been swept away: in 1244 the abbot received

¹ *Registrum de Dunfermline*: Bannatyne Club; *Flores Historiar.*, 441; *Monasticon*, ii. 1054; *Fordun*, v. c. 25, 36, 48; *Wyntoun*, vii., vi. 45; viii. c. 11; *Conaus*, ii. 56; *Lyndsay*, 213; *Boece*, xii. c. 12, 15; *Beauties of Scotland*; *Chambers's Picture of Scotland*; *P. Chalmers's Dunfermline*; *Grose*, ii. 288; *T. Mun's Notes*, 4; *Biltings*; *Ferne*; *Subiack's Fife*; *Pennant*, ii. 214; *Gough's Topogr.*, ii. 615; *Balfour*, i. 77, 103, 139; *W. Forbes's Treatise*, 97; *Harl. MS.*, 201, fo. 81; *Gordon's Monasticon*, 309; *Slezer's Views*, xlv., xlvii.; *Froissart*, i. 31; *Hailes*, ii. 156; *Cardonel's Views*; *Journey through Scotland*, 175; *Fittler's View*, Pl. 13; *Clerke's Views*, 13; *Parkyn's Mon. Rem.*, ii. 17, 19; *St. Pap. Scotl.*, v. 458; *Grose*, ii. 285—8; *Boswell's Views*. See also pp. 38, 39.



the honour of the mitre, and in 1250 occurred the translation of St. Margaret from her grave in front of the rood-screen into a magnificent shrine in the new choir, where the stone remains marked with the traces of six sockets for tapers, the same number which burned on Sundays and festivals round the great feretory of the proto-martyr of England at St. Alban's. Before the high altar, which was afterwards the rood or nave-altar, had been buried Duncan II. in 1095, Malcolm III. two years later, King Edgar in 1107, Alexander I. in 1124, and Queen Sybil; David I. in 1153, and his two queens, and Malcolm IV. in 1165, besides the three princes, sons of Queen Margaret. Some of them were removed; for, in later days, before the high altar of the choir, six kings lay beneath six huge grave-stones; and one queen, Elizabeth, in 1327, was buried near them. These were seen by Sir J. G. Dalzell, who believed them to be the lower slabs which formed the basements of splendid high tombs. That of Robert the Bruce had been made at Paris of glistening white marble, richly gilt; he was buried here on June 7, 1329, Queen Elizabeth in 1327, and Queen Annabella in 1401, near Alexander III., who was laid to his rest on April 14, 1286, with "such lamentations and sorrow as never were before; the nobility, clergy, commons, and people bedewed his coffin for seventeen days' space with rivoletts of tears." Near them were three princes, two princesses, members of the blood royal, nobles, and prelates. King Malcolm and Queen Margaret, the Pearl of Scotland, were married in the minster, and before the high altar the Scottish nobility swore fealty to King Edward I. on July 22, 1590. In 1303 Matthew of Westminster describes the abbey as a splendid monastery, rivalling even Arbroath, and so vast in its resources that it could accommodate three sovereigns, attended by their retinues, without crowding, when King Edward kept his court here, during the whole winter of that year, from November 6 to February 9. On his departure the soldiers set fire to the conventual buildings, leaving only a few lodgings for the inmates, because the Scottish Parliaments had been held in them; but the august grandeur of the minster overawed them, and they spared it; and again in 1333. On March 28, 1560, the blind and savage bigotry of the fanatics of that sad time, to the sorrow of all true and patriotic hearts, destroyed the whole eastern portion of the church, with its national monuments; and, in 1818, on its site was reared that contemptible building which deforms the once-hallowed ground.

A small fragment only remains of the Castle of Canmore, where, in the ballad,

"The King sat in Dunfermline town,
Drinking the blude-red wine,"

and "good Queen Maud" was born; and of the neighbouring palace, where Charles I. and Elizabeth, Queen of Bohemia and "Queen of Hearts," first saw the light, and Charles II. was the last king who occupied it, the ruins of the south wall are the memorials of a building picturesquely crowning a small deep ravine almost surrounded by water. Close by is the torso of what was once the stately magnificent Minster of the Holy Trinity and St. Margaret, or Christchurch, the alternative dedication, as at Canterbury, Norwich, and Twyneham, Hants, closed in by trees, and on the south side by a garden occupying the site of the cloister garth; which retains the ruins of the grand refectory.

The church was once 276 feet long, the very same size as that of Selby, Hull, and St. Mary's, Overy. It had a long western limb, a well-defined transept, and short apsidal eastern arm of four bays; a transversal and probably low procession-path fitted for altars, as at Durham, Fountains, and Peterborough, from which a Lady Chapel projected eastwards, was the addition made in the middle of the thirteenth century when the choir was reconstructed. The "stately and air-braving" Lantern Tower over the crossing was 36 feet square and 156 feet in height. The length of the transept was 136 feet. The choir was Early English, and Decorated, and locally called the Psaltery. The presbytery measured 19 feet 6 inches in height. So lately as 1580 a few Benedictines with barred doors watched beside St. Margaret's shrine; but the casket of silver, richly set with precious stones and ornaments of price, which contained her head, was carried to Edinburgh Castle, and finally to Antwerp. Cone, however, says that the relics, with the body of Malcolm, were purchased by Philip II. of Spain, and are now in the Escorial.

The nave, 106 feet by 55 feet, of eight bays only now, of pure Norman work, dating 1145—50, retains a fine west doorway, a north porch, Decorated with earlier portions, and a north-west steeple 72 feet high and 24 feet square, with later insertions of windows: it is covered with a low clumsy spire, having two bands of ornamental mouldings and spire lights. The south-west tower, built by Abbot Shaw, is poor and insignificant. The striking feature of the exterior is the line of huge pedimented crowstepped buttresses, striding out with numerous set-offs over relieving arches across the aisles.

Inside, the arch next the door was built by King James IV. after Early English forms. The fine triforium is lighted by lancets, whilst the clerestory

has round-headed windows ; those in the aisles are of both shapes, and some have geometrical tracery. The two easternmost pillars have two pillars ribbed spirally, and two channeled, 15 feet high and 13 feet 6 inches in circumference ; resembling similar columns at Durham, Norwich, and Waltham.

The cloister garth, used in 1723 as a tennis-court, formed a square of 105 feet : the south wall of the refectory, 121 feet by 34 feet, with a superb west window, wall-pulpit for the reader, and a stair turret ; having a range of cellarage below, and a fine series of buttresses facing southward ; adjoins a plain but well-proportioned Gate house, 35 feet by 18 feet and 54 feet high. These portions of Decorated date, with the exception of some traces of the Abbot's Lodge and of the Almonry Gate, which stood near a chapel of St. Katharine, are all that has been spared of the noblest monastery in Scotland, taking precedence of all others.

Its income was, in 1560, 2,296*l.* 4*s.* 8*d.* in money, besides rents in kind from vast estates.

At the dissolution there were twenty-six monks : Innocent IV. allowed them, in common with their brethren at Canterbury, Peterborough, and some Scottish houses, to wear caps in choir, owing to the coldness of the climate, except at the Gospel and elevation. The lands were given to Secretary Pitcairn, then to the Master of Gray, and finally conferred on Alexander Seton, who was created Earl of Dunfermline, March 3, 1605.

The churches in the patronage of the Abbey were Abercrombie, Bendachin or Bendothy, Kaledour, Carnbee, Cleish, Cousland, Dunipace in Larbert, Dunkeld, St. Giles Edinburgh, Glenin, Hailes or Colinton, Inveresk, Inverkeithing, Keith or Humbie, Kellin, Kinross, Kinghorn or Burnt Island, Kircaldy, Kinglassy, Melville or Lassewade and Dalkeith, Marlin, Newlands, Newton, Newburn, St. James' North Queensferry, Orwell, Perth, St. John Baptist, St. Leonard's, and Castle Chapel, Stirling Castle Chapel, Starthardolf or Kirkmichael, Wymet and Newton.

1120. Peter, Prior.

Abbots of Dunfermline.

1128. Geoffrey, Prior of Canterbury ; died October 14, 1154.

1154. Geoffrey, nephew of the former Geoffrey ; died 1178.

1178. Archibald ; died 1198.

Lambinus, Prior.

1198. Robert de Berwick.

1202. Patrick, Sub-Prior of Durham, Prior of Canterbury; died September 15, 1223.
 1223. William I.
 1223. William II.
 1238. Geoffrey, Prior; died 1240.

Mitred Abbots after 1244.

1240. Robert de Keldeleth, Chancellor of Scotland; resigned to become a Monk of Newbotil; Abbot of Melrose, 1268.
 1251. John; died at Pontigny.
 1256. Matthew, cellarer.
 1270. Simon, deposed by Baiamund the Legate in 1275.
 Ralph de Greenlaw, Sub-Prior; swore fealty to Edward I. with his monks at the high altar and in the chapter-house.
 Hugh.
 131-. Robert de Crail.
 1331. Alexander de Berwick; died at Stefano in Lombardy, 1353.
 John Black, Prior of Urquhart.
 John Stramiglaw, student of Paris.
 1363. John.
 136-. John de Balygerynach.
 138-. John.
 139-. John de Torry.
 141-. William of St. Andrew's.
 1437. Andrew.
 Richard de Bothuel.
 1472. Henry Creichtoun, Abbot of Paisley, a nominee of King James III.
 148-. Adam.
 149-. George, lord of Council.
 Robert Blackader.
 1502. James Stuart, Archbishop of St. Andrew's.
 1504. James Beaton, Archbishop of St. Andrew's, Præcentor of Dornoch, Oct. 11, 1497.
 1511. Alexander Stuart, base son of James IV.; killed at Flodden.
 1515. James Hepburn, Lord Treasurer, 1515; died 1525; buried in the Lady Chapel of Elgin.
 1516. Andrew Forman, Archbishop of St. Andrew's.
 1522. James Beaton, Archbishop of Glasgow.

1539. George Dury, nephew of the last Abbot, and brother of the Bishop of Galloway, Archdeacon of St. Andrew's, Keeper of Privy Seal, 1554; died for his religion, c. 1561. Arms, a chevron between three crescents. Dempster gives the date of his death as January 27, and he is said to have been canonised two years after. He occupied as abbot the house in High Street, Edinburgh, which tradition assigns as the residence of John Knox.

Robert Pitcairn, Lord of Session, 1568, Secretary of State to James VI., Envoy to England, 1571; was concerned in the raid of Ruthven. He died October 18, 1584, and was buried in the north aisle.

A large yew-tree marks the site of the pleasance of Abbotshall, in Fifeshire, where the abbots had a summer-house. Pinkie House also belonged to them. From December 18 to 20, in 1538, the King and Queen visited Dunfermline, being entertained as the guests of the Archbishop of St. Andrew's.

OLD MAILROS.¹

OLD MELROSE, St. Cuthbert's, the home of St. Boisil [Boswell] and St. Cuthbert, "almost enclosed by the windings of the Tweed," was colonised from Lindisfarne, to which it belonged, in 854, and in its turn was the mother of Ripon. St. Gailbald, first Bishop of Ratisbon, St. Boniface, the apostle of the Germans, and John of Mailros, abbot of the Benedictines of Pavia, are said to have studied in its cloisters, which were burned by Kenneth II. in 839. The body of St. Cuthbert rested here on its way to Durham. After having been long in ruins the monastery was rebuilt, in 1073, by some monks of Winchcombe, who had settled awhile at Monk Wearmouth, to which they returned in 1075. The church became dependent on Coldingham until 1136, when David I. granted it to his new Cistercian foundation, giving in exchange St. Lawrence, Berwick. It was burned by the English in the reign of King Robert I., but was rebuilt and in existence in the fifteenth century as a place of pilgrimage: its site is still marked by the "Chapel Knoll." A sacred way from the north led to its girth or sanctuary, and a close wall was drawn across the narrowest part of the peninsula on which it stood.

¹ Flor. Wigorn. in Mon. Hist. Brit., 532. Sim. Dunelm., ib. 674. Morton's Teviotdale, 183-195. Cartulary MS. Harl. 3960. Bede, B. v. c. 12, iv. c. 27.

Abbots.

Eata, a disciple of St. Aidan, Abbot of Lindisfarne, consecrated to Hexham, 685.

St. Odunald, who had a vision of an angel comforting him on his death-bed.

696. St. Ethelwald, a disciple of St. Cuthbert, consecrated Bishop of Lindisfarne, 724.

St. Theynan, counsellor to King Eugenius VI., died September 26, but the year is not stated.

10—. William Douglas, confessor to Malcolm III.; he built the cloister.

TYNINGHAM.¹

In 854 the Priory of St. Baldred, a disciple of St. Kentigern, who died in 606, was a cell of Lindisfarne. In 941 King Onlaf laid "St. Balter's" church waste and burned Tiningham. At the suppression it became part of the endowment of St. Mary's College at St. Andrew's. Two Norman arches are the only remains of the minster, which had the privilege of sanctuary.

URQUHART.²

1124. URQUHART, Priory of the Holy Trinity, near Elgin, founded by King David I. as a cell of Dunfermline, but subsequently annexed to Pluscardine after 1345. The site is marked by the "Abbey Well." The Priory held the churches of St. Margaret's, Urquhart, Bellie, and Dalcross. The lands were erected into a temporal lordship by James VI. for Alexander Seton, Baron Urquhart, on August 3, 1591, afterwards created Earl of Dunfermline.

Priors.

12—. Richard.

Thomas.

William.

1248. John.

¹ Mon. Hist. Brit., 675. Sim. Dunelm. *ibid.* 686. Leland, *Itin.*, vii. p. 2, fo. 61.

² *Regist. Monav.*, 328; *Chalmers's Dunfermline*, i. 232; *Gordon's Monasticon*, 432; *Shaw's Murray*, 250; *Mon. Angl.*, vii. 1151.

1260. W. de Rathon.
 1353. John Black, Monk of Dunfermline.
 Robert.
 1388. Adam de Haddington.
 1390. William de Busby.
 1429. Andrew Raeburn.
 1454. William de Boyis.

BENEDICTINES OF TIRON.

Monks of the Order of Tiron.

This congregation, a reformed branch of the great Benedictine Order, was founded by St. Bernard de Ponthieu, Abbot of St. Cyprian's, Poitiers, at St. Mary's Tiron, in the province of Perche, Picardy, in 1109. Their habit, at first light grey, became black. They possessed only one other house in this country—St. Dogmael's, in Wales. Every member was bound to practise a mechanical art. In connection with this rule I must mention a tradition of a monastery of St. Ninian's Dull, which possessed the right of sanctuary, and the fact of immemorial names of streets once occupied by workmen. In the thirteenth century Hugh, Bishop of Brechin, granted the ab-thania of Dull to St. Andrew's. The dedication, however, points rather to a Culdee community. In 1629 the order adopted the rule of St. Maur.¹

ABERBROTHOC.

11**. ARBROATH or ABERBROTHOC, *Abbatia Bajocensis, v. de Abirbrothok* (the confluence of the Brothoc and the sea), founded by King William the Lion in honour of St. Thomas of Canterbury, and colonised from Kelso, of which it was a cell till 1178. It stands on an eminence above the town, commanding the expanse of the sea on the east, the fertile country reaching to the Gram-pians on the west, and to the south the mouths of the Firths of Forth and Tay. Dempster calls it Aberbredock-kindel.

The buildings were sufficiently advanced to receive the founder's tomb in 1214, when, on December 9, the brave old man, full of years, was buried before the high altar. Fourteen days were spent in a national mourning, and the assembled prelates ordered that for a whole year all public plays

¹ Helyot, vi. 118—120; Diction. des Abbayes, 769, Migne; Orderic Vitalis, lib. viii.

and feasts should be prohibited. The church was consecrated on May 8, 1233, and therefore is contemporary with Elgin, Wells, and the south wing of York, but it was exposed to repeated injury, and required frequent repair. On the octave of the Epiphany, in the fatal year 1272, it was fired by lightning, and the bells were melted with the fierceness of the heat. On August 5, 1296, King Edward I. was here, and so great were the barbarous ignorance and political unscrupulousness of the times, that the abbot persuaded the people that there was no danger, "because there was but women and no men in England"—a statement no less surprising than the popular belief, according to Fordun, that the English Plantagenets were related on the Anjevin side to the prince of darkness, as a Countess of Anjou, being hard pressed by her husband to attend mass, vanished through the church window. In 1350 it was subjected, as the Bishop of St. Andrew's bitterly complained, to irreparable injury from the continual onslaughts of the English shipping. In 1380 lightning, supposed to be a fiery dart of the wicked one, became its foe, and the wreck was so complete, that it was found needful to disperse the community and distribute the monks, each receiving a pension of twelve marks, among other religious houses, until the nave crossing and choir-roof could be repaired sufficiently for their return and reception. On a Sunday in January, 1445, the restored buildings suffered once more in a deadly feud between Lord Crawford heading the Lyndsays and the Earl of Huntley with his Ogilvies, who both claimed to be justiciar chamberlain and bailie of the regality.

In 1470 a new dormitory, ceiled with Norway timber, was in progress. In April, 1544, the lords of the English council informed Henry VIII. that Wishart (who afterwards perished at the stake) undertook, traitor that he was, with the help of the King's mercenaries, to destroy the Abbey of Arbroath, because Cardinal Beaton held it, and all other bishops' and abbots' "houses and countries on that side the water thereabouts." Henry, as usual, bade these ruffians "effectually burn and destroy." What England did not effect, the hands of a Scottish mob did, quenching the lamp which Bruce endowed above the founder's tomb; and quickened by the congregation, burning the abbey with so fierce a flame, that the molten lead ran down the streets in a red fiery stream. The consecrated banner of St. Columba or Breccbennach, maintained by the lands of Forglen, and so long associated with Scottish prowess, disappeared in the general spoliation, which destroyed the buildings that had received a king in 1488, and in April, 1320, witnessed the protest of Parliament to the Pope vindicating the freedom of their country.

Like many Scottish minsters, Arbroath stands close by the sea, and was once in splendour the rival of Dunfermline, which it almost equalled in size, having measured 268 by 68 feet. Mainly Decorated, and built, like Chester and Lichfield, of a rose-red sandstone, which unfortunately peels in a humid climate, and the furious blasts which blow across the German Ocean, it was commenced in 1178, and consecrated on August 9, 1197, and again in March 18, 1233; the two dates, probably, marking the completion, first of the choir, as was usual, and then of the remainder of the church. The nave, of nine bays, measures 148 × 65 feet, and was 67 feet high; the transept, which had an eastern aisle, was 132 × 42 feet 6 inches; the choir, of three bays, 76 feet 6 inches; and the eastern and aisleless Lady Chapel 35 feet 5 inches. On the south side of the choir aisle a square arcaded sacristy opens. There were western towers, and a central steeple. The north-west tower is still 70 feet high and 24 feet square: its fellow crumbled down partly in January, 1789, and partly in October, 1799. There is a fine gallery over the west door, which probably was used by minstrels on grand occasions, at processions, and especially for singing the anthem, "Glory, laud, and honour," on Palm Sunday. Above it once shone in glory a superb rose window, which may have rivalled those of the east ends of Durham and St. Paul's. The west and east fronts of the minster, the south wing of the transept, sacristy, and south wall of the nave, are Early English. There were altars in it of St. Catharine in the south wing, St. Peter, St. Laurence, and St. Nicholas, consecrated by the Bishop of Dromore on August 26, 1485, and St. James. There are several sepulchral monuments of interest: the effigies of an abbot in blue sandstone; of another in bas-relief, and of a third with pouch and girdle, made of madrepore, over whose flowing robe pigmy knights are represented as climbing, like the diminutive figures upon the upturned soles of Sir Giles Daubeney in Westminster Abbey. The grave of King William is shown in front of the site of the high altar, and a portion of the tomb of Abbot Paniter remains. There are several curious wall recesses, and a kind of raguly hood covers the sacristy door.

There was a grand precinct wall, varying from 20 to 24 feet in height. On the east side of the cloister square was the dormitory; and, separated by a slype from the transept, a chapter-house, 18 by 20 feet, and 30 feet high, vaulted, and having a central pillar, c. 1411—73, and a library above it. On the south was the refectory, and westward of it the abbot's lodge, in which a groined kitchen and specimens of panelling are preserved. As at St. Andrew's, a large building abutted on the south-west side of the front, and

joined the great abbey gate, which is 60 feet in length. A wall connects it with the Regality Prison Tower in High Street. A corresponding tower on the south-east corner was called, like one at St. Alban's, the Darn, or Private Gate. The Almonry Chapel, in "Almarie Close," was dedicated to St. Michael. The arms were a saltier, over all a pastoral staff.

The abbey held thirty-two churches, including Old Montrose, Caterlyn, Arbirlat, Kinernin, Inverboyndee, Dinnichlyn, Bercheline, Ruthven, Kimmerine, Inverness, Inverbundie, Aberlledouth, Banff, Fyvy, Banchough, Ternan, Abernethy, Banquhar, Panbride, Arbroath, Athie, Stradithin, Innerbeler, Lunglie, Tarves, Coulin, March, Inverugie, Lunane, Monyfinthe, Garvock, Newtyld, Clary, Gamery, Forgue, Kirriemuir, Glamis, Toule, Turriff, Byle, Forglen, and Buthelney. The income was 2,553*l.* Scots in money. The last abbot, foreseeing the coming downfall, granted the lands, in 1553, to Lord Claude Hamilton, whose descendant is the Duke of Abercorn. In 1570, in the war between the king's men and the queen's men, Douglas took possession of the abbey as his own: he was besieged in it for some time by the Earl of Huntley, until the Earl of Morton, sent by the Regent Lennox, came with a force to relieve him.

Abbots of St. Thomas the Martyr, Arbroath [Mitred].

Prebendaries of Dunblane, 1240.

1178. Reginald, Monk of Kelso. He brought back from Rome a golden rose, from Pope Alexander III. to the King of Scotland, in company with the Bishop of St. Andrew's.

1179. Henry.

120—. Ralph. Hugh de Sigillo, "the poor man's bishop," was a monk here.

12— . Gilbert.

1226. March 30. Ralph de Langley or Lamley. The minster was dedicated March 18, 1233. Bishop of Aberdeen, 1239, who went preaching through his diocese on foot, and observed the habits of the cloister even in his palace.

Adam.

Walter.

Robert; expelled by the convent in 1267.

Sabine.

John; died in 1270.

Adam of Inverlounane; died 1275. The minster was burned in 1272.

William, Bishop of Dunblane, 1284—5.

Henry, followed only by three monks, carried Baliol's renunciation of allegiance to Edward, which was followed by the invasion of Scotland, when the English king lodged in the abbey, August 5, 1296.

Nicholas founded the abbey hostelry or ostillery at Stirling.

John of Angus. Edward I. lodged here August 1, 1303. The Abbot was a prisoner in England from 1303 to 1309.

1309. Bernard de Linton, Rector of Mordington, Chancellor of Scotland, 1307—28, Ambassador to Norway. Bishop of the Isles, 1328. He wrote a Latin poem on the "Battle of Bannockburn." Bruce resided here in the autumn of 1317. The minster and convent received many repairs.

1328. Geoffrey.

William.

Mitred Abbots.

John Gedy built Arbroath harbour 1324, and repaired the minster after a fire in June, 1380. He received the mitre, July 6, 1396.

William Paniter established the abbey ostillery at Edinburgh; he resigned.

- 144-. Richard Guthrie, Prior; resigned December 18, 1455.

Malcolm Brydy, Prior of Fyvie, March 25, 1450. He was thrown into prison, in the sea-tower of his palace, by the Bishop of St. Andrew's, when he protested against an episcopal visitation of the abbey, because one or two hundred horsemen demanded accommodation.

- 147-. Richard Guthrie, D.D., Prior. He promoted the building of the dormitory.

- 147-. George added wood-work.

1482. August 8. William Bonkyl, monk; died 1483.

1483. Sir David Lichtone, Clerk of the King's Treasury; Archdeacon of Ross. The convent paid 3,000 ducats of gold to the Pope, in order to hasten the bulls of appointment.

1497. James Stuart, Duke of Ross, Primate; Commendator; died 1503.

1504. February 3. George Hepburn, Provost of Lincluden, Abbot of Iona, Bishop of the Isles, 1510, Commendator; killed at the battle of Flodden.

1514. James Beaton, Archbishop of Glasgow and St. Andrew's; Com-mendator.
1523. David Beaton, the Cardinal.
James Beaton, Archbishop of Glasgow, 1551.
1551. Lord John Hamilton; being suspected of a share in the death of the Regent Moray, and Johnston of Westenraw, he and Claude, Abbot of Paisley, traversing the palace court bareheaded and barefooted, and then kneeling before the Earl of Angus, in his chamber at Holyrood, delivered to him a sword by the point in satisfaction. He was afterwards chased for his life by Douglas and five hundred horsemen, and took refuge at Dairsie, until he was relieved by the appearance of his clan in arms. After exile in Flanders and France, he became Marquis of Hamilton.

There were twenty monks at the dissolution. In 1530 the king was twice entertained here, with all his retinue. The income was 2,873*l.* 14*s.*

The abbey maintained hostilages at Stirling, Dunnichen, Aberdeen, Dundee, and Edinburgh, with proper keepers to afford lodging and entertainment to the abbots or monks, their friends and officers, when coming on the affairs of the monastery. The capabilities of Arbroath itself may be understood when it was able to accommodate a bishop arriving with a train of two hundred horsemen and servants, and kings lodged within it, as Edward I. on August 5, 1296, and August 1, 1303; whilst in the momentous time when Bruce (often a guest here) was fighting for independence, parliaments and councils met within the walls.¹

KELSO.

1128. KELSO. (Chalk-Heugh or Hill.) SS. Mary and John the Evangelist. Bound together by offices of mutual charity, friendship, and prayers, and early relations of parent and cell, no two monasteries could be less alike,

¹ Monast. Anglic., vii. 1150; New Stat. Acc. Fifeshire, 77; Hailes, i. 374; Cotton MS., Calig., C. vii., fo. 201; Chron. de Lanercost, p. ii.; Miller's Arbroath; Cardonel's Views; Thomson's History; Registr. de Aberbr., 1178—1329; Bann. Club; A. Jervise, Memor. of Angus, 149; Billings; Rickman, 286; Trans. Soc. Antiq. Scoll., i. 13; Fordun, viii. c. 48, ix. c. 45, 48, x. c. 30, xiv. c. 44, lx. c. 6; Extracta, 94, 149; Chron. de Mailros, 143; Fragm. Scoto-Monast., xvi.; Bocce, xiii. c. 7; Pennant, ii. 133; Monasticon, ii. 1052; W. Forbes, 96, 100; Beauties of Scoll., iv. 360; Gordon's Monasticon, 501, &c.; Wyntoun, vii., viii., 587; Slezer's Views, xl, xli.; Parkyns' Mon. Rem., ii. 73, 75; St. Pap. Scoll., Nos. 4th, vol. v. 377; Innes' Sketches, 144; Grose, ii. 250—261.

either in site or appearance, than Arbroath, on its wind-swept cliff, with its grand length and triple towers, and Kelso, planted under the shelter of wooded heights, and among poplars, chestnuts, and other noble trees, rising, with its single colossal tower and buttress-like arms, over the confluence of the Teviot and the Tweed. These walls rose contemporaneously with those of Canterbury, Buildwas, Fountains, Rievaulx, Furness, Rochester, Peterborough, St. Bartholomew's, Smithfield; the chapel of King Cormac, which still crowns the Rock of Cashel; and the tall tower of St. Rule at St. Andrew's, which had for its prototype those of Billingham and St. Peter's Monks' Wearmouth. But we look in vain for any building which presents a parallel to the massive proportions and singular ground-plan of this church, the first-fruits of the munificent piety of St. David, and the parent of Arbroath, Lindores, and Kilwinning. In 1165 the privilege of the mitre was granted to it by Pope Alexander III. The original site was at Selkirk (Holy Church) in 1113; and after translation to Roxburgh, on May 3, 1128, the monks who came from the parent house of Tiron were established at this spot. The buildings were sufficiently advanced in 1152 to receive the tomb of the founder's son, Prince Henry. Innocent III. made the abbey exempt from episcopal authority, and subject immediately to the See of Rome. In 1460, on St. Lawrence's day, James III. was crowned within its walls, which had more than their share of the suffering inflicted by the English on the churches of the border; for at the close of the fourteenth century wars and inroads, and the presence of military robbers and free-lances, had reduced their occupants to subsist upon the alms provided by the other religious houses of Scotland. In 1344 it had been partly burned. On June 30, 1523, Lord Dacre unleaded the whole convent, and burned the Lady Chapel with its beautiful stall-work, the abbot's palace, and the cells of the dormitory, leaving the monks houseless, and compelled to find shelter in the neighbouring villages.

The four great abbeys on the borders—Kelso, Jedburgh, Dryburgh, and Melrose—were erected by David I., on the ground which was most exposed to foray and raid; thus ensuring the cultivation of lands by placing them under the protection of the Church, whilst the farmsteads and property of lay landlords were harried and laid waste by invaders; and promoting by these means the improvement of the country around them by the introduction of regular law and good order.

In 1542 the Duke of Norfolk burned the abbey. What the torch had spared then was spoiled when Lord Hertford, on his horrible march, wasting

and desolating all he came near, dislodged its defenders, and endeavoured in vain to fortify the church. His Spanish mercenaries first advanced to the attack, but were compelled to retreat; then an assault was made with ordnance, and the church was won, but the steeple still held out gallantly. During the night some of the Scots made their escape with ropes; but in the morning the place was captured, and its brave garrison slain. Hertford, as he could not hold it, determined to "raze the abbey." On June 28, 1544, again there was burning by these sacrilegious enemies, the Lords Warden of the East Marches. In 1547 Somerset fired upon the devoted buildings, and three hundred people fell in their defence, utterly in vain; for in 1560 the fanatics converted the very church into a wreck, driving out the little remnant of the brotherhood which still lingered on in the sanctuary of their fathers. Preaching was then continued in part of the transept, when the roof fell in, in 1771, and the folks never re-assembled, from a superstitious application of the prophecy of Thomas the Rhymer, that the kirk should fall when fullest. A prison constructed within the walls is mentioned in the "Antiquary" of Sir Walter Scott. The revenues amounted to 2,495*l.* 11*s.* 5*d.* a year Scots, and with Lesmahago, to 3,716*l.* in money. The lands were erected into the earldom of Kelso, in 1605, in favour of Sir Robert Kerr of Cessford. Kelso held the churches of Selkirk, Roxburgh, St. James' Innerleithan,¹ Molle or Mow, Sprouston, Cambusnethan, Brennath or Birnie, Wilbaldington, Langton, St. Nicholas' Hume, Lambden, Greenlaw, Lesington, Symprink, Humble, or Keith, St. Mary's Merchinglye, Mackerstone, St. Michael's Maxwell, St. Michael's Gordon, Nenthorn, Wiston, Hopecalzo, Cranston, Robertson, Naythansthirn, Linton or Langton,² Synkerton, Tancardston or Wode Church, Crawford John, Dunsyre, Carluke, Altercummin, Eaglemalesoks, Campsie, Peter Culter, St. Cuthbert's Caldoure, Stapilgorton, Dumfries, Peebles, Morton, Trailflat, Pencaithland, Drumeryoch or Druongrie, Lyndon-Rutheric, Bowden, Symington, Hornden, Greenlaw, Fogo, Closeburn, Hordoun, Kilmaurs, Calderollir, Dudingstone, Neuhorne, Mount Cairstone, St. Leonard's Hospital, Upsetlington, and Sympson, and Lessonby, in Cumberland. Many of these churches were served by chaplains, and not by permanent vicars.

¹ Innerleithan reserved the right of sanctuary because the body of the son of Malcolm the Maiden rested in it, on the night succeeding his decease.

² John Somerville, an Englishman and Lord of Linton in times before memory, slew a mighty dragon in the Wood-Worm's den, by means of a lance and a primitive wheel of fireworks devised by his "stout servant," and the achievement was carved over the south door of Linton Church.—*Minstrelsy*, iii. p. 239.

Abbots of Selkirk.

- Ralph of Tiron.
 1115. William of Tiron; Abbot of Tiron, 1118.
 Herbert.

Abbots of Kelso.

- Arnold, Bishop of St. Andrew's, 1160.
 John, Præcentor; died 1180.

Mitred Abbots from 1165.

- Osbert, Prior of Lesmahago; envoy to Rome, 1182; died 1203.
 Geoffrey, Prior.
 Richard de Cane; died 1208.
 1208. June 17. Henry, Prior; sat in the Council of Lyons, 1215; died
 October 5, 1218.
 1218. October 19. Richard; died August 2, 1221.
 Herbert Maunsell, Sacristan; resigned by laying staff and mitre on
 the high altar, 1236.
 1239. Hugh, resigned; died 1248.
 125-. Robert de Smailhame; died 1258.
 Patrick, deposed.
 Henry de Lambden, Chamberlain; died 1275, struck down by death
 at his dinner-table, and buried before sun-down, because the
 monks would not keep the death-watch around one whom they
 despised.
 J.
 128-. Richard III.
 13-. Waleran.
 Thomas de Durham.
 William de Alynrome.
 132-. William de Dalgerneck, for nine years the tutor and companion of
 David II. in his exile at Château Gaillard.
 137-. William de Bolden.
 Patrick.
 14-. William.
 S.

143-. William.

146-. Alan.

Robert.

147-. George.

Robert. Prior Henry was the friend of Angelo Poliziano.

Andrew Stewart, Bishop of Caithness; died 1517.

15—. Thomas Ker. The minster was burned June 30, 1523.

1536. James Stewart, base son of James V.; died 1558.

Cardinal Guise.

The minster, now 99 feet long, consists of a large Galilee, or ante-church, instead of a nave, 23 feet square; an aisleless transept, 71 × 23 feet; two bays of a choir which had aisles, and extended into a presbytery, and Lady chapel of indeterminate extent. The south and west sides remain of a grand solid tower above the crossing, 91 feet high, and 23 feet in breadth.

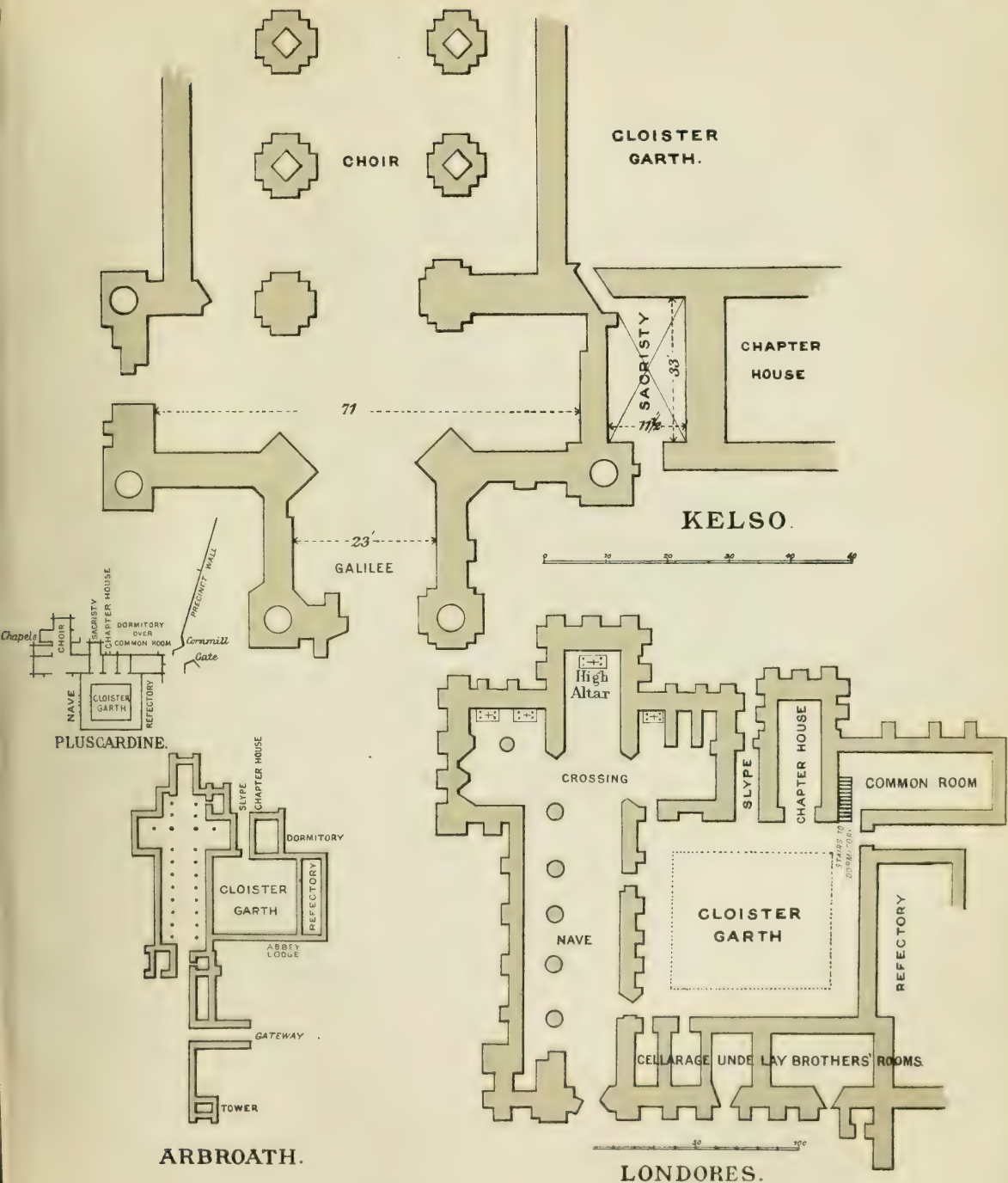
The original parts (1128—52) are good Norman work, of florid character: the pier-arches of the western limb and narrow windows are roundheaded, the capitals are only scolloped: the side walls have intersecting arcades, with rich ornamentation; and the tower arches, 45 feet high, are pointed. There are no buttresses; the shallow north porch (c. 1150) obliquely recessed, with an interlacing arcade and pediment above the arch, filled with a network pattern, has the character of a deep doorway. The western doorway and gable window are profusely decorated; each wing has round turrets at the corners of the gable. The cloister lay southward of the choir, as at Rochester.¹

FIVIE.²

1179. FIVYE, the Priory of St. Mary, in Buchan, on the north bank of the Water of Ythan, in a plain with a pleasant view of the woods beyond, founded by Fergus Earl of Buchan, was confirmed by William the Lion, and re-endowed by Reginald le Cheyne in 1285. In 1325 the interior discipline

¹ Raine's North Durham, Pref., xvii.; Harl. MS., 291, fo. 81; Cal. of State Papers, Scotl., vol. viii., No. 80; Cardonell's Views; Hearne's Views, Pl. xxv.; Beauties of Scotland, ii. 100; Pennant, ii. 273; Chalmers's Caledonia, ii. 156, 999; Sim. Dunelm., 236; Hailes, i. 96; Hutchinson's Northumberland; Fordun, v. c. 36, 43, 47; Liber de Kelso, 1137—1567; Bann. Club; Chron. de Mailros; Billings, iii.; The Porch, 146; Morton's Teviotdale; Haigh's History; Gordon's Monasticon; Grose, i. 113—5.

² Antiq. of Aberdeenshire, iii. 547; Hutton MS., 8143, fo. 21; Stat. Acc. Aberdeenshire, 326; Gordon's Monasticon, 539; Ant. of Aberdeenshire, 192.





had fallen into disorder, and chapters for its restoration were ordered to be held thrice a week in the choir. King Edward was here in July, 1336.

A few remains of the church built by Prior Mason in 1470 crown the crest of a gentle eminence, about 150 yards north-eastward of the Bridge of Lewes. Some fragments of the cloister court were visible in the last century. The income of the Priory was 68*l.* 17*s.* 4*d.* in money. It was a cell of Arbroath. Albertine (1323), John of St. Andrew's (1451), and Alexander Mason (1484), were priors or guardians.

KILWINNING.¹

1140. KIL-WINNING, the Priory of St. Mary, in Conyngham, county Ayr; it was also called Segdoun or Sanctoun, as Arbroath was, from its reputation for sanctity. Its site derived its name from St. Wynning, an Irish saint, who not knowing whither he went, took his place in a little boat, sailed across the sea, and landed here in great straits, as the inhospitable Garnoch River would not furnish him with any fish, when a good angel pointed out to him his future home on the site of this abbey, which is three miles from Irving. The present priory was founded in place of a Culdee establishment by Hugh de Morville, Constable of Scotland, and son of the founder of Dryburgh. It was colonised from Kelso.

The remains, Early English, are of such delicate beauty, that they present a spectacle infinitely sad to every one who can in imagination faintly recreate it in its prime, reconstructing the appearance which it once presented from the broken wreck that survives: the wall of the choir aisle; the basement, 95 feet in length, of the south wall of the nave; the west front; and the peerless southern end of the stately transept, pierced with three tall lancets, and remarkable for its surpassing grace and beauty. James IV. visited the abbey July 10, 1507.

Of the conventual buildings a few portions are preserved: the door of the chapter-house, some substructures, the round-headed doorway of the refectory on the south side of the cloister garth, and in the precinct the abbey gate and "alms," a corruption of almonry, wall. A fine western bell-tower, 32 feet square and 103 feet in height, fell down, with a terrible noise, in 1814. Upon

¹ Ayrshire, 825; Chalmers's *Caledonia*, iii. 484; W. Forbes, 101; Harl. MS., 291, fo. 81; Crawford's *Renfrewshire*; Knox's *Hist.*, 238; Paterson's *Ayrshire*, 226; Grose, ii. 212; Billings, iii.; Pont, 112; Benedict Abbas, i. 313; Hoveden, ii. 285; Gordon, 494; Innes' *Sketches*, 177, 195, 197; St. Pap. Scotl., v. 461; Grose, ii. 212—4.

the summit, from the year 1488, a wooden bird, known only to the herald, called the papingo, was set up on a pole as a mark for archers, and the conqueror carried off an ornamental scarf as the badge of victory.

In 1561 the Earl of Glencairn pulled down the minster and domestic buildings, by order of the Estates of Scotland. The last commendators foreseeing the impending spoliation, granted the lands away freely among their friends, and the residue fell to the crown: thus some were erected into a temporality for the Earl of Eglintoun (1603), and Alexander Conyngham, uncle to the Earl of Glencairn, was a principal recipient. Its income was 880*l.* 3*s.* 4*d.*, besides four hogsheads of wine, &c. The dependent churches were Kilwinning, Irvine, Macharnick, Kirkmichael, Kil-Marnock, Kil-Bride, Kil-Birnie, Kil-Mory, Kil-Maharnuel, Dalry, Dumbarton, Dreghorn, Dunlop, Beith, Pevyton, Ardrossan, Stewartoun, Stevenston, Loudon, and North and South Knapdale. Abbot William fell at Flodden, and among his successors were Cardinal Beaton and Gavin Hamilton, who fell in the street feud at Edinburgh between Morton and the Queen's adherents, on the fatal Black Saturday, June 15, 1557. There was a sacred fountain which flowed, in 1184, and at other times before a war or trouble, with blood instead of water for eight successive days and nights.

Abbots of Kilwinning.

- 12—. Nigel.
John.
William I.; present in the parliament of Brigham, March 15, 1289.
- 129—. Bernard.
- 133—. William.
- 136—. Robert.
Roger.
- 14—. Adam Spark; resigned Libberton Rectory to Glasgow in 1429.
- 145—. William Boyd, a member of Glasgow University.
William Bunsh; fell at Flodden, 1513.
- 1515. James Beaton, Archbishop of St. Andrew's.
- 1526. Alexander Hamilton, Lord of Session, 1533.
- 154—. Henry Sinclair, Dean of Glasgow, 1550.
- 1550. Gavin Hamilton, of Raplock, Dean of Glasgow; killed in the Canon-gate, Edinburgh, June 28, 1571. He joined the reforming party, and exerted himself to check the gross excesses of Bothwell and his friends. On one occasion he armed his retainers, and engaged

in a serious conflict with these worthless men, shots and bolts flew fast, and the town bells rang out an alarm, when the Earls of Murray and Huntley opportunely appeared to stop the fray, which extended between the Cross and Tron.

LESMAHAGO.¹

1144. LESMAHAGO (the church or garden of St. Malo, Maclou, or Machutus, and Mary in Clydesdale). The Priory of St. Malo in Clydesdale was founded by King David I. to receive poor travellers, and possessed the privilege of sanctuary, marked out by four crosses. The prior sat in Parliament. The churches of Dumfries, Drumigre, Closeburn, Urmiston, Symontoun, Robertson, Traillflat, Dunsyre, Mortoun, Kilmawkris, Carlouk, and Lesmahago belonged to it. A square tower only remains of the church, which was savagely burned down at night by John of Eltham, in 1335, with many poor wretches who had taken refuge within it round the tomb of St. Malo; about which, on Sundays and festivals, eight tall tapers were lighted, by the grant of Robert I. in 1315. Edward III. stabbed this wicked man to the heart at Perth for his cruelty. The iconoclasts, in 1560, completely destroyed the buildings. The income amounted to 104*l.* 6*s.* 8*d.* This Priory was a cell of Kelso, and the monks retired to it in war time. At Kirkfield, on Abbey Green, there was anciently an establishment of Culdees.

The lands were granted to James Cunningham in 1561, and afterwards to the Earl of Bothwell. A barony was created out of them in August 11, 1607.

Priors of Lesmahago.

Osbert, Abbot of Kelso, 1180, brought from Rome a golden rose to William the Lion; died 1203.

Bricius Douglas, Bishop of Moray, 1203.

Waldeve.

Thomas de Durham, Abbot of Kelso, 1296.

William.

Richard Wyl.

1554. James, son of the Earl of Glencairn.

The Priory held the churches of Dumfries and Closeburn.

¹ Harl. MS., 4623, fo. 936; Greenshield's Annals; Trans. Soc. Ant. Scotl., vii. 257 Gough's Camden, iii. 345; Gordon's Monasticon, 486; Chalmers's Caledonia, iii. 640.

LONDORES.¹

1178. LONDORES, SS. Mary and Andrew, in the valley of Newburgh, stands on a gentle rise above the Firth of Tay, and was once famous for its orchards. It was founded by David, Earl of Huntingdon and Angus, to commemorate his safe return after a perilous voyage from the Holy Land, and colonised from Kelso. It is about twelve miles from St. Andrew's. Its site was a place full of harmless adders, with which even children played, as babes on the hole of the cockatrice' den, being symbolical of the innocence of the inmates. They were afterwards expelled by the introduction of some sacred Irish soil, deep black loam, which had the marvellous quality of expelling reptiles, communicated by St. Patrick. The monks, like those of Canterbury and Arbroath, had the privilege of wearing caps or bonnets in choir, granted on March 15, 1289. The name probably means a retreat beside the waters.

Abbot Guido built the minster and nearly completed the domestic buildings: he died in 1219, and left twenty-six monks in the house. In 1559 Knox, in the height of his unscrupulous arrogance, having 3,000 adherents at hand, during a truce of eight days, overthrew the altars, burned the vestments and books before the eyes of the monks, whom he commanded to cast away their habit, as though in destroying a church he did God service. The Early English minster, built of sandstone, was cruciform, 230 feet long, and had only a north aisle to the nave, which is an arrangement usually confined to the churches of Austin Canons. It was about 15 feet longer than Bath, Manchester, or Bangor, and equal to Lynn or St. Mary Redcliffe. There are some very fragmentary remains. The nave, of five bays, was 54 feet broad; the transept, 104 feet by 54 feet, had an aisle, with a central pillar in the north wing, and in the south three recesses for altars divided by solid bays; the aisleless choir measured 60 feet by 25 feet, and there was a north-west tower. The cloister had on the east side a slype, rectangular chapter-house, and dormitory with stairs from the alley; the refectory on the south, and cellarage on the west side.

The abbey had an endowment of twenty-two parish churches: Kinnachmonth, Christ's Church, Inches of Leslie, Prometh, Cothalthmonth, Logie,

¹ Theiner, 141; *Archæol.*, xiii. 177; *Mon. Angl.*, vii. 1150; *Anderson's Newburgh*; *Harl. MS.*, 291, fo. 81; *Gough*, ii. 620; *Balfour*, i. 44, 140; *Forbes*, 100; *Pennant*, ii. 121; *Monasticon*, ii. 1052; *Extracta*, 91; *Liber de Londores*, *Pret.*, vii.; *Beauties of Scotland*, iv. 108; *Antiq. of Aberd.*, iv. 504; *Seshall's Fife*; *Anal. Scotica*, i. 338; *Fordun*, ix. c. 48, x. 33; *Boece*; *Stat. Acc. File*, 67; *Gordon's Monast.*, 539; *MS. Lett. of Mr. A. Laing*; *Plan* by Mr. Thomas Ross.

Dornoch, Inverarie, Monkegy, Fintray, Dundee, Eglesmagirl, Aley, Cullesse, Auchtermuchtie, and Creuk, &c. Its annual revenue was 2,240*l.* 14*s.* 4*d.* Scots. Patrick Leslie, son of the Earl of Rothes, received the lands as Lord Londres on December 25, 1600.

The graves are now unknown of two ill-fated men, David, Duke of Rothsay, who, for leading "a debosht life," was imprisoned by his uncle in Falkland Castle, where the brutal malice of his keepers reduced him to such "extreme famine and hunger that he ate off his fingers" before death mercifully came to him; and James, ninth Earl of Douglas, who, after four years spent in captivity after the Battle of Burnsewark Hill, died here in 1488, and the following lines were written on his ending:—

"Why do you laugh to see my shaven crown,
My cell, my cloister, and my hooded gown?"

Another man lost his life through lodging here: William, Prior of Durham, who was nearly suffocated outright when his room took fire by night, his chamberlain being very drunk, and he fast asleep; he was conveyed to Coldingham, where he shortly after died.

Arms, St. Mary and the Blessed Child Jesus.

Abbots of St Mary's, Londres.

1181. Guy; died June 17, 1219. There were twenty-six monks in the house.

John.

Thomas, a man of great piety; died 1273.

John; died 1274; buried at Kelso.

Nicholas, cellarer.

John. Edward I. lodged here August 9—11, 1291.

129-. Thomas.

133-. Adam.

139-. William of Angus.

John Steele, Prior of Coldingham.

147-. John.

147-. Andrew.

Henry.

John Philp; he submitted to the Protestant congregation, 1559.

1566. John Leslie, Bishop of Ross.

CARTHUSIANS.¹

CARTHUSIAN MONKS, OR CHRIST'S POOR.

A RECLUSE order, founded by St. Bruno of Cologne, Canon of Rheims, at the Chartreuse, in the diocese of Grenoble, who lived in separate three-roomed cells round a court or garden, maintained absolute silence, seldom ate in their refectory, and attended service in their church thrice a day.² They wore a pointed hood and a scapular banded on either side. Their heads were shaved.

CHARTERHOUSE, MACKERSTONE, CO. ROXBURGH.

1429. PERTH, CARTUSS (Chartreuse or Charterhouse), *Monasterium Vallis Virtutis*, founded by James I. and his queen for thirteen monks, and endowed with the funds of St. Leonard's Hospital, and the Convent of St. Mary Magdalene. Its income was 509*l.* 6*s.* 8*d.* It was built with great magnificence in 1431, rearing its "grey head over the ancient town, among the rich pastures of the valley of the Tay, and beside that noblest of Scottish streams."³ In 1489 David Symington was prior. King James I. was murdered here on February 21, 1437, by Graham and Stewart, Earl of Athol, and buried in the church, as well as his queen, Jane, and Margaret, consort of James IV. His doublet, pierced with stabs, was shown as a relic. Camerarius records the march of the Protestant incendiaries from Perth, the sack of Balmerino, Cupar, and Londres; and the wrecking of Scone, Stirling, Falkirk, and Linlithgow.⁴ In 1559, the "rascal multitude," as Knox truly calls it (the unhappy creatures were instigated by his virulent language), was "so busy and laborious that within two days these three great places, the Black and Grey Friars, and the Charterhouse Monks, a building of wondrous cost and greatness, was so destroyed that only the walls did remain of all these great edifications." The destruction of this royal foundation greatly incensed Queen Mary. "The prior was permitted to take away with him even so much gold and silver as he was well able to carry."

¹ Extracta, p. 237; Knox's History, 115, 1. 320; Lawson's Book of Perth, 54; Boece, b. iii. p. 506; Fordun, xvi. c. 18; New Stat. Acc. Perth, 64; Grose, ii. 244.

² See Sacred Archaeology.

³ Morton, 173, 321.

⁴ Lib. iv. 271-2.

Priors.

Oswald de Corda; died October 1, 1434.

Adam de Hanylonde.

Andrew Forman.

Patrick Russell, the continuator of Fordun, was a monk in this house.

CISTERCIANS.¹

BERNARDINES, or White Monks, a reformed order of Benedictines, were founded at Cîteaux in 1096, by Robert, Abbot of Molesme, and confirmed by Stephen Harding; and St. Bernard of Clairvaux in 1116. They wore a white habit.

DUNDRENNAN (in its turn the mother of Glenluce) and Melrose (the parent of Newbottle, Cupar, Kinloss, Culross, Deir, and Balmerino) were colonised from Rievaulx, which drew its first colony direct from Clairvaux.

Within two years after the formation of the order there were 1,200 monasteries established throughout Christendom, and the same general features of arrangement were retained scrupulously in all of them, except that towards the close of that period certain changes took place owing to laxity of discipline, as in the rich decoration of tracery seen at Melrose, or the towers added at Kirkstall, Furness, and Fountains. Unfortunately not a single cloister survives in Scotland; but no doubt we should have found in the common or day-room under the dormitory, exposure of its inmates to the shrewd northern air by arched openings at the end; these were filled up in later times and had fire-places inserted. We should have found the refectory standing at right angles to the garth, flanked on the east by the kitchen and the butteries on the west, and provided with a lavatory on the outside, and with a pulpit, from which a monk, during meals, read to the rest out of books which were kept within the wall-closet or aumbry.

Stairs led down into the transept from the upper stage of buildings to accommodate these ascetic monks who kept silence, except during one half-hour of relaxation in the week, and descended three times every night to say their office, at least in the more rigid times of early discipline. Except at

¹ Monast. Anglic., ii. 1057, vii. 1155; Cotton MS.; Faust, B. vii., fo. 36; Vesp., A. vi., fo. 546; Harl., 2363, fo. 1.

Melrose and Balmerino, influenced by local reasons, on the south of the church were the Sacristy and a penitential cell, or cloister library. Then, parallel with the church, came the chapter-house, the place of daily meeting for business and judgment; divided into three equal aisles by ranges of pillars, whilst round the walls were arcaded stalls, and at the upper end the abbot's seat. Over it was the Writing-room of the illuminators and scribes. Beyond it were passages or Slypes to the precinct, the garden, the monks' cemetery, or the abbot's lodge; and then lying north and south, below the Dormitory, was a range of rooms, the parlour and day-room, divided by a range of pillars into two aisles.

On the west side, parallel with the refectory and east alley, a large building divided by a series of columns into two alleys, accommodated the converts, or serving brothers, workmen and labourers on the estates; the substructure below being devoted to stores. A detached Guest-house, an Infirmary for the aged and sick, and a gate-house, completed the establishment, which had also its granaries, farm-granges, and domestic offices.

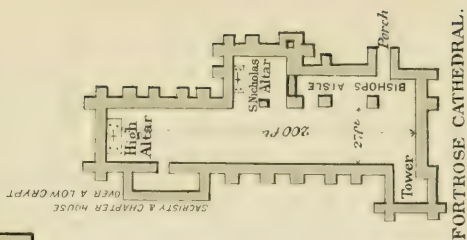
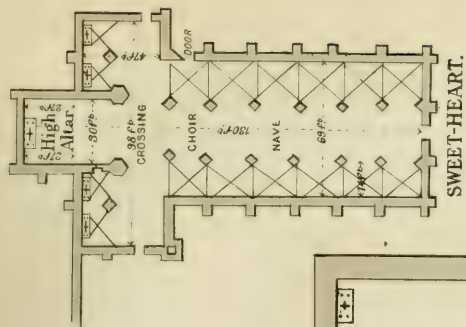
"The shadowy desert, unfrequented woods,
They better brooked than flourishing peopled towns."

The site was always a sheltered valley near water, "a nook merely monastical," and isolated from "the full stream of the world," and all habitations of men. The minster was rigorously simple. Towers were forbidden; a simple low, central lantern, with a pyramidal roof, or, as in Scotland, a saddle-back covering, stood above the crossing. The apse was almost unknown; the eastern limb was very short; the transept had an aisle divided into recesses for chapels. Whitewash formed the only decoration, and the glass was never more richly dight than with grisaille patterns. The church was always dedicated to St. Mary, and provided only with ornaments and vestments of the most homely, plain, and inexpensive materials. Peals of bells were quite unknown.

A satirist of the fourteenth century¹ thus describes a Cistercian house:—

"There is a well fair abbey
Of white monks and of grey,
There be bowers and halls
 shingles all
Of church cloister, bowers, and hall.
There is a cloister fair and light
Broad and long of seemly sight,

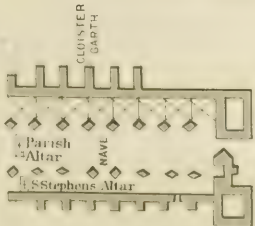
¹ Ellis' Specimens, i. 87.



BALMERINO

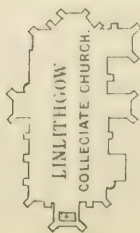
CISTERCIAN.

SS Andrew
and Catherine.
S. Crucis & Caspman
(or *warriors guild*).
S. Anne *ladies guild*.



CELLARAGE OF THE REFECTORY

CLOISTER
GARTH.



The pillars of that cloister all
 Be tyurned of Christal
 With harlas (plinth) and capital
 Of green jasper and red coral.
 In the praeir (the garthe) is a tree
 Suithe (very) likeful for to see."

The following rules were made for the Cistercian houses in Scotland:—All entered the dormitory after the *Salve Regina*, and none could leave it until the vigil of the morrow was rung; each had his own bed, and slept in a cloth habit. The sacristan locked the doors, and the abbot received the keys in order to visit every cell separately. There was a strong dungeon for offenders, besides the scourge plied in chapter or a particular chapel, and bread and water fare. It may be traced at Pluscardine and Kynloss adjoining the chapter-house. Guests were allowed to converse only with the abbot or prior. Novices were received at the age of fourteen, and served one year of probation. Flesh meat was eaten in the grace-hall on certain days. No one was suffered to leave the precinct except in case of absolute necessity, or on business, and then only for a specified time or destination.¹

BALMERINO.²

1227. BALMERINO, or BULMERINACH (*Habitaculum ad mare*), SS. Mary and Edward the Confessor. The Abermorenochton of Henriquez stood on the south side of the Firth of Tay, north of Cupar, Fifeshire, commanding a beautiful view of the river and the vale of the Carse (a well-watered plain) of Gowrie. It was founded by King Alexander II. and Queen Ermengarda, wife of King William the Lion, and colonised from Melrose on St. Lucy's Day, 1228. Wyntoun says in 1233, and the Cotton MS. gives the date December 13, 1229; the discrepancy, probably, may be reconciled by eras of construction, which correspond with the erection of Fountains. The foundress was buried before the high altar in February, 1233.

There are only some scanty remains of the church, which was built in the remarkable and anomalous shape of two parallel alleys, possibly with an altar of St. Mary in one, and of St. Edward in the other; part of a Decorated

¹ Antiq. of Aberdeen, iv., pp. 3, 16.

² Boece, xiii. c. 10; Wyntoun, ii. 59; vii. ix. 359; Fordun, ix. c. 47, 48; Extracta, 93, 94; Balfour, l. 45, 75; Cartul. of Balmerino, 73; Introd. Monasticon, ii. 1056; Pennant, ii. 121; Beauties of Scotland, iv. 161; Chron. Mailros, 141, 143; Grose, ii. 284; Sibbald's Fife; Domestic Papers Scotl., ii., No. 66; Harl. MS., 291, fo. 81; W. Forbes's Treatise, 100; Mon. Angl., vii. 1154.

transept; the sacristy; the vestibule of the chapter-house, and the substructure of the dormitory. The cloister, as at Melrose, was on the north side. In December, 1547, the English admiral, T. Wyndham, burned the church; and about the end of August, 1518, the Lords of the Council and their rabble rout destroyed the buildings on their way from St. Andrew's.

The convent held the churches of Balmerino, Murth, and Barrie, with the fishery of the Tay. The income was 704*l.* 2*s.* 10½*d.* Scots. Cadvan, in Dunbog, was a cell: the lands were erected into a barony for Sir James Elphinstone, Lord Balmerino, April 20, 1604. Arms—a fleur-de-lys between three mullets.

Abbots of St. Edward's or Balmerinach.

1229. Alan; died 1236.

Ralph; died 1251.

John; resigned 1252.

Adam, porter of Melrose; resigned 1260, from infirmity.

Adam, Monk; died 1270.

William de Perisby; drowned on his homeward voyage in returning from the marriage of P. Margaret in Norway.

1281. William.

c. 1368. Hugh.

1408. John de Hayles; envoy to England, 1416, and Rome, 1425.

144—. Richard; alive 1464.

William Bell.

c. 1539. Robert; died August, 1558.

John Hay, Master of the Requests.

CULROSS.¹

1217. CULROSS. SS. Mary, Andrew, and Serf, [St. Servani Culenros,] county Perth; founded on St. Matthew's Day (or Feb. 13) on the "back of the peninsula," upon a height commanding a fine view of the Forth and the coast on either side, by Malcolm, Earl of Fife, who was buried here in 1229. It was colonised from Kynloss on March 6, 1229. The Extracta give 1204 as

¹ Ferrerius, p. 23; Wyntoun, vii., xi. 325, xii. 1193; Fordun, viii. c. 65, ix., c. 31, 48; Grose, ii. 248; T. S. Muir; Extracta, 84, 91; Balfour, i. 46, 261; Chron. de Lanercost, 40; Harl. MS., 291, fo. 81; Beauties of Scotland, iv. 204; Slezzer's Views, xlvii., xlviii.; Cardonell's Views; Stuart's Kynloss, 13; Delices de l'Ecosse VI., 1267.

the date of foundation. The Early Decorated tower once central, and an aisleless Early English choir, which shows effigies of Sir George Bruce and his wife, and a wall tomb for a silver casket containing the heart of Lord Bruce, who fell in a duel near Bergen-op-zoom in 1614, remain, with some fragments of conventual buildings. The Earls of Argyle were heritable bailies of the abbey; the last abbot was murdered in 1530. The income was 768*l.* 16*s.* The abbey held the church of Tulibole. In 1609 Robert Colville, brother of the last commendator, had the lands created into a lordship, as Lord Colville of Culross. On every 1st of July, long after the Reformation, men and women used to walk in procession about the town carrying green boughs early in the morning, in memory of the festival of St. Serf.

Abbots of St. Serf's, Culcross.

- 1218. Hugh.
- . William de Ramsay; died 1232.
- . Matthew.
- . Geoffrey, Prior of Newbotil.
- c. 1260. John.
- 1449. John; degraded for concubinage.
- 1467. David Bane.
- . Richard Marshall, degraded; died 1470.
- 1484. John Hog.
- Alexander Colville.

CUPAR.¹

1164. CUPAR-IN-ANGUS, St. Mary's, Monks' Cupar, [Cuprum,] founded on July 12 by King Malcolm the Maiden, at the same time as Manuel and Soltre. The church, which stood within a Roman camp, was dedicated on May 15, 1233; it was destroyed by Arran and his following; but there are a few scanty traces at the north angle of the churchyard, and next the Dundee road. The income was 1,886*l.* 8*s.* 8*d.* The abbey held the churches of Inchmartin, Errol, Bennethie, Alweth, Glenilaire, Mathie, Airly, and Fossoyby. Arms—three inescutcheons. The lands fell to Stewart of Athole; and, as Forbes says, made a lordship for the second son of Lord Balmerino.

¹ Cotton MS. : Fordun, ix., c. 48, viii., c. 10, x. c. 30; Jervise's Angus, 394; Chron. de Mailros, 98, 143; Extracta, 73, 94; Harl. MS., 2363, fo. 516, 291, fo. 81; W. Forbes, 100; Stuart's Kynloss, 13.

Keith, however, asserts that the second son of Secretary Elphinstone was created Lord Cupar, December 20, 1607, and that the title devolved on Lord Balmerino in 1169.

Abbots of Cupar.

- Fulke.
 Arnald.
 1171. Ralph.
 117—. Adam.
 Richard; died 1209.
 1209. Alexander; died 1240.
 124—. William; died 1258.
 12—-. William; deposed 1272.
 1297. Andrew de Buchan.
 134—. John.
 1430. William Blair, LL.D., Abbot of Kynloss.
 David received the mitre and pontificals, and the right of consecrating churches and cemeteries, from P. Paul, in June, 1464.
 1488. John Schanwell, visitor of Cistercian abbeys.
 William sat in the Parliament of Perth, 1513. There were then twenty-seven monks.
 1526. Hon. Donald Campbell, appointed, June 18, Lord Privy Seal; Bishop of Brechin.

DEIR.

1200. DEIR ST. MARY'S, in Buchan, founded on January 29, by William, Earl of Buchan, and colonised from Kynloss, on January 27, with three monks. Some insignificant remains in red sandstone mark the site. There were fourteen monks at the dissolution. The revenues were valued at 572*l.* 8*s.* 6*d.*, besides rents in kind; and the lands were raised into a temporal barony of Altrie in favour of the commendator, Robert Keith, son of the fourth Earl Marischal, who held it with armed men during six weeks of the autumn of 1590, until driven out by force; and an awful curse of extirpation and exile followed the sacrilege. Deir was called by St. Columba, from his sorrowful parting with St. Drostan, the Monastery of Tears. The Earl Marischal Keith, to whom James VI. gave the site, was besought by his devout wife to have nothing to do with the sacrilegious gift. He refused to listen to her pleadings. Next night, in her dream, she beheld a vast crowd

of white-robed monks surround the huge crag upon which their house, Dunottar Castle, stood, and begin to level it piecemeal with their conventual knives. At this sight the Countess ran to seek her husband to stay the hands of the destroyer, but when she returned it was to find that there was no vestige left either of the rock or of the building, except out at sea a few fragments tossing on the waves. The fulfilment was discovered in the fall of that noble family in the fatal rising of 1715. One abbot gave up his office to return to pleasant Melrose, which he preferred to what he called "that poor cottage of the monks of Deir." The abbey held the churches of Foveran, Peterhead, and King Edward. Its income was 87*5*l. 15*s.* 2*d.*, besides rents in kind.¹

Abbots of Deir.

1219. January 20. Hugh, Monk of Kynloss.

1220. November 2. Robert, Prior.

Alexander, of Ardore, Prior of Kynloss; died September 6, 1222, and was buried in France.

John, Monk of Kynloss.

1224. Herbert, Monk of Cupar.

c. 1226. Walter.

Waleran, or Valerian, a Frenchman; died 1234.

Hugh, Prior of Melrose; resigned.

1235. Robert; died 1252.

Henry, Prior of Kynloss; deprived 1262.

Adam of Smailhome, Monk of Melrose; resigned 1267.

Hugh.

Richard, Abbot of Kynloss; died 1274.

Giunoth, envoy to the Count of Holland; died 1287.

Richard, Abbot of Kynloss; died August 15, 1289.

Brice.

1331. John.

Robert.

1450—60. Arthur, Monk of Kynloss; bequeathed 1,100 marks (Scots) to the abbey. He sat in the Parliament of Edinburgh, May 6, 1471.

James.

¹ Balfour, i. 48; Antiq. of Aberdeenshire, ii. 409, iv. 454; Cotton MS.; Slezer's Views, xlvii., xlviii.; Fordun, ix. c. 47; W. Forbes, 102; Harl. MS., 291, fo. 81; Chambers's Dom. Ann., i. 210; Stuart's Kynloss, 13; Ant. of Aberdeenshire, ii. 185, 416.

John Innes.

Michael Pittendrick; resigned 1542.

1543. Robert Keith; died at Paris, June 12, 1551, and was buried in the Carmelites' Church. Samuel, the prior, a distinguished mathematician, was regarded as a magician by the common folk. He died in 1567, and is buried at Roslyn.

DUNDRENNAN.¹

1142. DUNDRENNAN (Thorney hill), St. Mary's, six miles from Kirkcudbright, in Galloway, near Solway Firth, on the west bank of the Abbey-burn, was founded by King David I. and Fergus, Lord of Galloway. It was colonised from Rievaulx, that unrivalled abbey in architecture and beauty of situation. It rises up, covered with a pale grey moss, on the bank of a rocky sparkling burn, surrounded by hills, except towards the sun on the south. Within its walls, Mary Queen of Scots spent her last night on Scottish ground.

The nave of eight bays was 120 by 55 feet. The remains, for the most part Decorated, comprise the transept, with an eastern aisle for three altars in each, being 120 by 40 feet, and an oblong aisleless choir 35 feet, or with the presbytery 47 feet, in length, and the Early English west end of the nave. The steeple was 200 feet high. Mr. Maitland, the owner of the site, resigned it into the hands of the Government on condition that it was kept with decent care; and it continues in their charge like the cathedrals of St. Andrew's, Glasgow, Elgin, and other churches, until they are restored to those who would maintain them for worship unassisted.

The cloister was 94 feet square. On the east side is the central door, flanked by two windows of the chapter-house, which was divided by four pillars into three aisles; the slype, 11 feet square, some cellarage, and the postern-gate, also remain.

In the north aisle of the transept there is a disfigured effigy of Alan, Constable of Scotland, who died in 1233. The chapter-house contains the effigies of a lady; a cellarer, with oak and palm on his shoulder; and an abbot with a dagger sticking in his heart, whilst he thrusts his staff into a dwarf, on whom he treads. The income was 500*l*. The abbey held the

¹ Cotton MS. A. Harl. MS., 291, fo. 81; Fordun, v. c. 48, vi. c. 32; Gross, ii. 182-4; Kirkcudbright New Stat. Acc. 303; Chalmers's Caledonia, iii. 391.

churches of Dundrennan and Kirkmabrack. The lands fell to Robert Maxwell, son of Lord Harris. In 1605 Bishop Hamilton, of Galloway, received the abbey. In 1606 John Murray became Lord of Dundrennan. It was annexed to Stirling in July, 1621.

Abbots of Dundrennan.

1167. Silvanus, Abbot of Rievaulx; died 1189. He is supposed, whilst a monk of Melrose, to have compiled the earlier part of the famous Chronicle bearing that name.

Richard.

Robert Matusel, Sub-prior.

Geoffrey; died 1222.

c. 1236. Jordan.

Leonias, Monk of Melrose, Abbot of Rievaulx; died January 8, 1240.

Adam; died 1250.

Brian.

156-. Edward Maxwell.

GLENLUCE.

1192. GLENLUCE, "the Vale of Light" (*Vallis Lucis*). St. Mary's, in Galloway, on the east side of the river Luce, was founded on February 16, by Rothland de Galloway, Constable of Scotland, and colonised from Melrose. In 1684, the tower, the chapter-house, gate-house, and some of the church walls with their gables, and the precinct, were still standing. Of these the walls of the cloister, some fragments of Early English walls of the minster, and the Decorated chapter-house, 28 feet square, vaulted, with a central pillar, remain. In 1235 the abbey was plundered by the lawless soldiers of Alexander II., when subduing the rebellion of the men of Galloway. Michael Scott lies buried here with his magic books, and tradition says that a man who daringly disinterred his skeleton, found it in a sitting position confronting him, and that the sight drove him stark mad. James IV. and Margaret visited Glenluce in July, 1507. The income was 343*l.* 13*s.* 4*d.*; the lands were granted to Laurence Gordon, the Commendator, in 1602. The inhuman Earl of Cassilis, who, in 1570, roasted the commendator of Crossraguel, dealt for the conventual estates with the Abbot of Glenluce, who died before the writs could be signed; he persuaded a monk

to forge the subscription of the dead man and all the convent, and then, for fear of discovery, caused a carl to wound him mortally; as a final act of villainy, the murderer was accused of theft, and hanged. Sir James Dalrymple was created Earl of Glenluce.¹

Abbots of Glenluce.

- 1216. William.
- 1236. Robert.
- 1240. Gilbert de Moray.
Michael.
- 1244. Alan Musard.
- 1599. Walter.

KYNLOSS.

1156, May 13. KYNLOSS, or KYNFLOS,² St. Mary's, so called from its miraculous flowers which blossomed near the place where the body of King Duffus lay concealed, or its grassy headland, in Moray, near Elgin, was a mitred abbey, founded by David I., and colonised from Melrose, Wyntoun says on December 31, the "Chronicle of Mailros" gives the date as May 19, and the Cotton MS. September 25, 1156. The scanty remains of the cloister, choir, south transept, and chapter-house are Early English, and Decorated. The steeple fell on October 5, 1574. Abbot Joscelyne rebuilt the cloister c. 1174. Abbot Andrew completed the nave, refectory, and the cloister from the sacristy to the chapter-house, before 1189. In 1258, according to a similar tradition as that which Boece relates of St. Andrew's, the church was burned by a jackdaw carrying a lighted twig to its nest. Abbot Guthrie, 1467-82, built a tower on four arches, furnished with four bells, and a wooden capping, close to the short choir; and a magnificent calefactory, which was removed from its former site behind the other buildings; the high altar stood between the eastern pillars of the crossing. There were several chapels—1. of the Dead; 2. of St. Jerome; 3. of St. Lawrence; 4. St. Mary; and 5. St. Anne, on the north-west side of

¹ Beauties of Scotland, ii. 424; Fordun, viii. c. 61; Grose, ii. 184; Cotton MS.; Faust, B. 36; Chalmers's Caledonia, iii. 420; Harl. MS., 4623; Bannatyne's Journal, 55.

² W. Forbes, 99; Monasticon, ii. 1057; Trans. Soc. Ant. Scotl., iv. 400; Chron. of Picts, 388; Hutton MS., 8143; Cotton MS.; Faust, B. fo. 36; Fordun, vi. c. 32, v. c. 47, viii. c. 25, xiv. c. 24, xix. 21; Fererius Hist. Abb. de Kynloss; Bann. Club; Wyntoun, vii., vi. 38; Balfour, i. 13; Cardonell's Views; Shaw, 255; Stuart's Records of Kynloss. See also p. 35.

the nave; 6. St. Peter; 7. Holy Cross; 8. St. John Evangelist; 9. St. Andrew; 10. St. Thomas M.; 11. St. Bernard; and 12. St. Mary Magdalen. The stall-work and screens were added by Abbot Chrystal, who also gave two organs, and chairs for the chanter and succentor at sermon time. In 1541-4, Andrew Bairhun, a foreign painter, adorned the church with decorations in distemper. Brodie, of Lothian, who said "the buildings were too extensive for a kirk, and the stones, excellently square, were calculated for buildings of strength," destroyed the chapter-house in 1652 to furnish stones for the citadel of Inverness. Boece says the convent was famous for the splendour of its buildings, and the exemplary lives of its inmates. The lands, after the suppression, were erected, in 1608, into a temporal lordship for the last commendator, Edward, with the title of Baron Bruce of Kynloss, and his son became Earl of Elgin. There was an old proverb to the effect that a man who failed in his designs would fare as when "the gate-house of Kynloss threw down Duffus;" because a robber of that place carried off Abbot Flutere by violence from his lodge in order to seize his concealed treasures; but St. Mary compelled him to restore his prisoner without a ransom, and an evil end befell his own house. Edward I. was here in the autumn of 1303, from September 20 to October 10, and the English troops consumed 30 chalders of malt, which Fererius (clearly anticipating the dogma of the jolly miller of Dee) thinks must have served them both for food and drink. The abbot of the period adopted the English fashion of building, and the invaders taught his monks to eat fish, and so improve their scanty fare. King Edward was here in July, 1336. The king kept Christmas here in 1361. In front of the high altar were the paschal candlestick and the "gradus confessionis." The cloister was "reconciled," after pollution, in 1529 and 1553. The house contained about eighty monks, according to the number of the feather beds purchased by Abbot Chrystal. The income was 1,152*l.* 1*s.*, besides rents in kind, and the fisheries of Findhorn. The abbey held the churches of Allan and Awath. The steeple fell in 1574. Portions of the abbot's house, with a round tower and high gabled wall, may still be seen.

Abbots of Kinloss (Mitred).

Ascelyn, or Anselm, of Mellifont or Fountains; died 1174, March 1.

Reiner, or Nerijs, Monk of Melros, Abbot of Melros, 1188; died 1219.

Culros was colonised on St. Matthew's day, 1217. According to

Dempster, he was invoked as a saint by pilgrims and travellers,

because he restored to life two men who were killed on their way to some shrine or holy place.

Ralph, Prior, Abbot of Melros, 1194.

Hugh; died 1217.

Andrew.

Ralph; died 1228, October 23. Deir was colonised January 27, 1219.

This was the seer who saw the vision of the gigantic "Æthiop" passing through a closed window, and smelling with delight the breaths of the sleeping abbots who were attending a general council, and through the inadvertence of the cook had eaten broth into which some fragments of meat had been strained.

Robert, Abbot of Deir.

Richard; died October 15, 1241.

Herbert; resigned in 1251.

Henry; died November 10, 1251.

Thomas; died February 11, 1258.

Symon; died April 18, 1269. The monastery was burned.

Richard; died 1274, in England, returning from Citeaux.

1274. Andrew, Prior of Newbotle.

Richard, Abbot of Deir: died July 15, 1289.

Thomas. Edward I. was his guest September 20—October 10, 1303.

He died 1321.

Adam of Deir.

Richard; died 1371. The hospital of St. John Baptist, Hebdisdon, was given to the convent by W. Earl of Sutherland.

Adam de Teras: died June 4, 1401; built the abbot's hall, and received the mitre in 1391.

1401. William Blair, LL.D.; died October 16, 1445. Abbot of Cupar, 1430, where he was buried.

John Flutere; died May 7, 1460. He gave the silver staff which the abbots used at mass; he was degraded in 1440.

John Ellem; died February 10, 1467; built the kitchen door next the cloister, and a vaulted porch; and gave two silver altar candlesticks and one of bronze, for the gospeller.

James Guthrie, B.D., cellarer of Cupar; built the tower and capping, having sold the organs to Forfar, and the silver ewer to Dunfermline, to pay the cost. He died at Forfar, April, 1482. He gave a silver-hooped cup to be used at the abbot's table. He was rescued

from the hands of the Baron of Kilravock, who was carrying him off as his prisoner, by the baillie of Kynloss.

William Galbreith, Succentor of Moray; died September 20, 1491, and was buried in St. Peter's Chapel.

William Culross; died December 28, 1504; buried in St. Thomas's Chapel. In 1515 John Gordon was excommunicated for pillaging the sacristy at midnight on December 27.¹

Thomas Chrystal; died December 28, 1535; buried near the high altar.

He gave a hanging chandelier over the high altar; a five-branched candlestick on the Epistle side; two standards like pillars; three bells, Anne, Mary, and Jerome; a superb tabula or metal frontal for the altar; two candlesticks of brass for the altar, and one for the Gospel; chasubles of silk, one paled, one of green [porracea], one paled with red; a suit of Venetian or sea-blue, one of light blue [cyaneus], one of watered white, one of blue velvet [holosericus], one of purple frieze [villosus], one with orphreys of gold wrought with figures of saints in purple crimson and hyacinthine silk, one of black, half silk [the Scottish vorsetic], with white stoles for burials, seven copes of gold and hyacinthine needlework with orphreys, and one of "woven gold flowered;" a mitre or "tiara," with pearls and precious stones; quadrant chests for vestments at the sacristy door; a Eucharist or tabernacle of silver, three and a half feet high, with other plate, like the vestments, of Flemish work; and two hundred domestic vessels of English tin. Besides French books, he gave a Bible in six volumes, with glosses, Chronicles of Antony, Epistles of St. Jerome, Works of St. Jerome, St. Austin, St. Ambrose, St. Chrysostom, Gregory, Bernard, the Sentences, the Canon Law.

1528. Robert Reid built the nave of Beaulieu; Subdean of Moray; Vicar of Gartley, Bruntkirk, and Kirckaldy; Bishop of Orkney, 1540.

1558. Walter Hetton, Præcentor, Prior of Beaulieu.

¹ A few years later, on Whitsun-eve, 1534, the Mackintoshes murdered fifteen men, besides submitting many matrons and maids to a fate worse than death, in the church of Dyke.

MELROSE.¹

1136. April 1. MELROSE, the bare headland, St. Mary's, as Gough called it, the Scottish Croyland, is the best-known abbey in Scotland, not excepting even Roslyn and Dryburgh; but although remarkable for the delicacy of its carvings, and profuseness in decoration [like its tower, a departure from the rigidity of an austere rule, as, in another particular, immortalised in sarcastic verse—

"O the monks of Melrose made gude kale
On Fridays when they fasted,
They wanted neither beef nor ale,
As long as their neighbours' lasted";

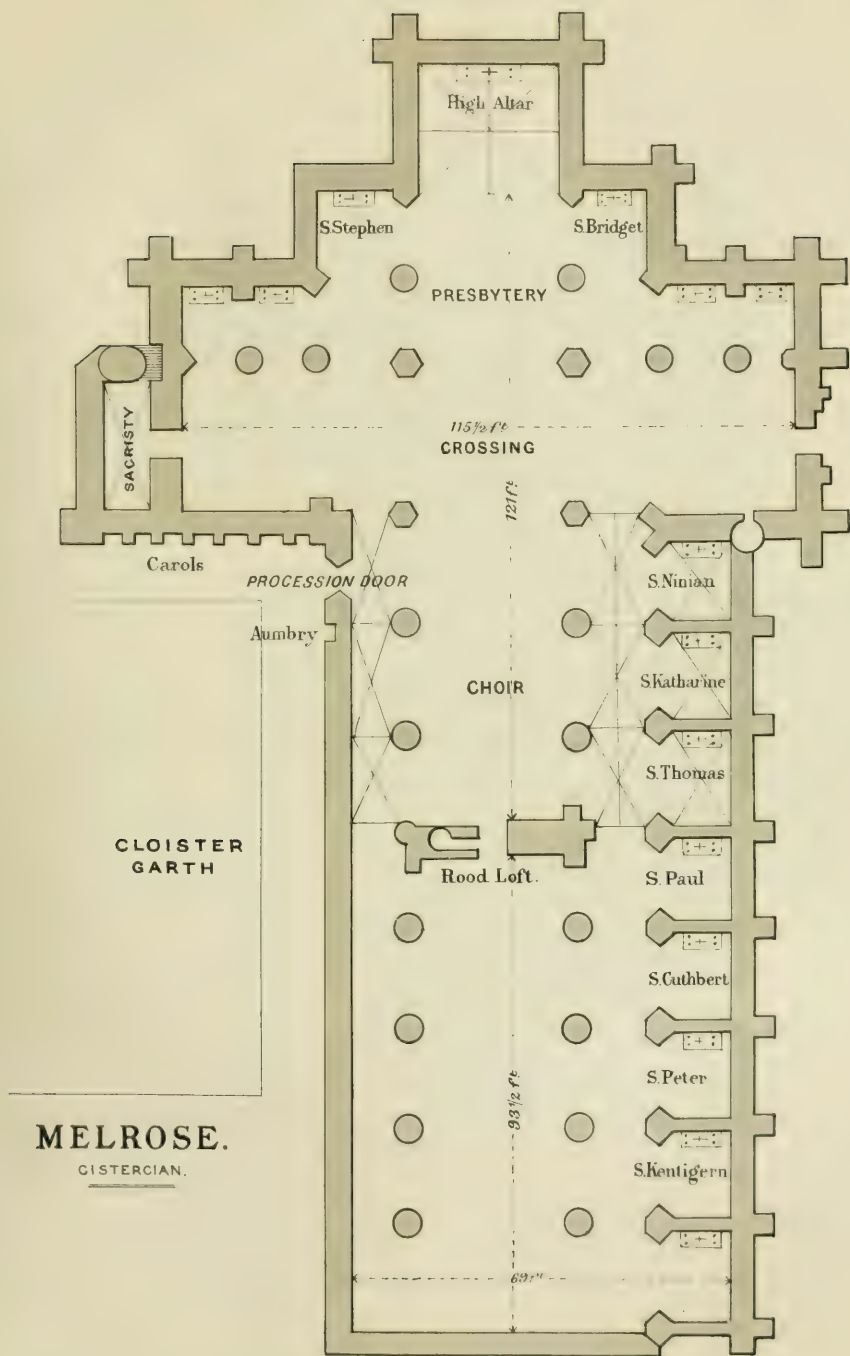
Melrose, in many parts formal to a fault, and coldly conceived, could never compete with the airy grace of Kilwinning, the tender sequestered beauty of Pluscarden, the stately grandeur of Glasgow, the rich beauty of Elgin, or the greater symmetry and massive grandeur of other churches. The romance of Scott, and the facilities of the Waverley route, have lent an adventitious charm to St. David's pile. It was built in the place of an elder monastery of St. Columba at Old Melrose, "the home of meek Eata, prophetic Boisil, austere Cuthbert," and the missionary who converted Germany. It was colonised from Rievaulx. The number of monks, in 1530, was 80, and ten years later 70, with 60 lay brothers.

There is an inscription in the south wing of the transept to J. Mordo, or Murdo, Master of the Works in the fifteenth century. He is described as of Paris, and "keeping all mason-work at the High Kirk of St. Andrew's, Glasgow, Paisley, Nitheadale, and Galloway." A second inscription shows a compass with these lines—

"So gays [goes] the compas evyn about,
So truth and laute [loyalty] do, but doubt [doubtless],
Behalde to the ende, quoth John Murdo."

The church was consecrated July 28, 1146. The nave, which had no

¹ W. Forbes, 99; Slezer's View; Cardonel's Views; Dom. Papers Scotl., vol. viii., No. 80; Pennant, ii. 66; Harl. MS., 291, fo. 81; Peter's Lett. to his Kinsfolk; Morton's Teviotdale; Milne's Melros; Chron. de Mailros, 73; Fordun, vi. c. 17, iv. c. 40; Chron. de Lanercost, ii. 335; Lawson's Scotl. Delin., p. 205; Fittler's Views, Pl. 28; Hearne's Ant., Pl. xxi. xxvii.; Liber de Melros; Bann. Club; Wyntoun, vii. vi. 87; Gent. Mag., March, 1862; Wade's History; Billings; Cotton MS.; Vesp., A. vi., fo. 546; G. Mackenzie Scots' Writers, i. 411; Chron. of Picts, 388; Extracta, 71; Chalmers's Caledonia, ii. 150; Lay of the Last Minstrel, Abbot, Act. 1. 120—131; James' Sketches, 91; St. Pap. Hen. VIII., vol. v. p. 458; Stuart's Kynloss, 12; Bower's Melrose; Delices de l'Ecosse, vi. 1157; Wilson's Mem. n. 41; Rossell's Views.





triforium, was of eight bays at least, with a range of external chapels, as at Scarborough. With these it now has a breadth of 69 feet; its original length was 93 feet. The chapels are built between the southern range of buttresses. They were those of St. Ninian, St. Katharine, St. Thomas, St. Paul, St. Cuthbert, St. Peter, and St. Kentigern. At Rievaulx there are indications of the same arrangement in the choir. The rood-loft remains in the third bay from the crossing, and marks the western termination of the ritual choir. The architectural choir is of two bays, flanked with St. Stephen's Chapel on the north, and St. Bride's on the south side, and continued to form a presbytery 24 feet long, thus making the whole interior length 251 feet, about 20 feet longer than Tintern, and 25 more than Kirkstall. The east window is of four lights, and measures 37 by 16 feet. The transept is 115 by 44 feet; the south window is 24 by 16 feet; the eastern aisle of two bays in each wing of 24 by 16 feet, retaining the ablution drains.

The central tower, which has angle-turrets like Dunblane, rises to a height of 84 feet. The sacristy intervenes between the north transept wall and the site of the chapter-house.

The church was destroyed by fire in 1322, during the campaign of Edward II.; and Robert Bruce contributed £2,000 towards the rebuilding. The new works, commenced in 1326, continued up to 1399; interrupted by fire in 1385, kindled by the orders of Richard II.; and during the reign of James IV. considerable additions were made in Late Decorated. The south wing (the latest Scottish building which displays an English influence) was completed in 1444, and the nave in 1505, (the date carved on the first buttress from the west, with the king's cypher,) where the style resembles English Perpendicular, whereas the east end of the choir is all in French Flamboyant, although the great window has straight mullions, as in the former style, and the south door is cased with a square head of the same date. There was probably a wooden ceiling only over the central space of the nave, although the aisles were vaulted. The stone barrel vaults, which are erected over the groined roofing, were probably erected by the Spanish masons of William St. Clair employed at Roslyn. When destroyed by Leyton in 1544, and by Lord Hertford in September of the following year, the western portion of the minster was in course of restoration, but never completed, as the toothing stones remain perfect. In the north wing there is a remarkable window, representing a crown of thorns, under a row of brackets for statues; figures of musicians are carved over the great south door, and near them are images of St. John the Baptist, and a monk, with this beautiful legend:

"He suffered because He willed. When Jesus cometh, the shadows of the world shall cease to be." On either side of the grand four-transomed window, the niches were once filled with "the glorious company of the apostles." The very beautiful south window combines the English Decorated with French Flamboyant; the doorway, buttresses, pinnacles, paneling, and corbie steps in the gable, are clearly of the fifteenth century. The east end is decorated with statues of David I. and his queen.

Within this famous church repose Alexander II., who knelt before its high altar when about to proceed on his expedition to the Western Isles; Alexander III.; the "dark knight of Liddesdale;" William Douglas, the flower of chivalry; the "heart of the Bruce," as Cœur de Leon's was buried in Rouen; and the marauding Sir Ralph Eure, who fell at Ancrum Moor. Michael Scott and his books of glamoury never rested here, but in one of the nave chapels is the shrouded effigy of the famous Baron of Smailholme, "the monk who spake to none," of the famous ballad of the Eve of St. John. Before the altar Douglas assembled his guerilla to oppose the advance of Edward II.

The cloisters were exceptionally, perhaps from conditions of site, as at Tintern and Balmerino, on the north side, and retain seven carols or recesses for study in the east wall, and rich arcading with canopied niches along the north wall of the nave; the east side is of the fifteenth century. The north-east doorway has capitals exquisitely carved with foliage: a door in the north wing leads into a low vaulted sacristy, and close to it are the stairs and round-headed doorway of the dormitory, with a holy water stoup at their feet.

In 1649 a fanatical mob was busy in its demolition, when, happily, as in a somewhat similar case at Netley, a serious accident befel one of the iconoclastic crew who was hewing down an image with his axe, and his superstitious fellows fled away in fear. However, no traces remain of the gate-house which Comyn, Regent of Scotland, forced in order to attack the English troops lodged within the precinct; or of the chapter-house where, on January 11, 1216, Alexander II. met the English barons, when they agreed to put him in possession of Northumberland and Carlisle, on condition that he assisted them to assert their rights against that wicked tyrant King John. In 1308 a skirmish took place around the gates, between the Regent Comyn and Hugh Audley at the head of sixty men-at-arms lodged within them. In 1322 King Edward II. sent forward 300 men-at-arms, fresh from burning Holyrood, to prepare the abbey for his reception, when the Douglas

came to withstand them, and a monk with a spear which he waved upon the tower, signalled to his countrymen the advance of the Englishmen, who soon stormed the gates and slew the prior in the dormitory. His father had given to them forty oaks from Selkirk forest to repair the damage done to their buildings, which now again were set in flames, the sacred vessels being also torn from the altar. In 1340 King Edward III. kept Christmas within the walls.

The rental was valued at 1,758*l.* in money only: at the dissolution, the lands fell to James Douglas; and in 1619 to Thomas Hamilton, created Earl of Melrose. The famous chronicle of Mailros was written in these cloisters. Many names mark old sacred sites; as the Wells of St. Mary, St. Helen, St. William, and St. Dunstan; Abbotsford, Priors' Wood, Monksford, Cloister Close, and Haliwell.

Melrose held the churches of Hassenden, Cavers (1358), Westerkirk, Ettrick, Dunscore, Ochiltree (1316), Mauchlin, and Tarbolton (1369), and had pastures in Lammermuir, Sorrowlessfield, Ploughgate, for which they paid gilt spurs at Roxburgh Fair to the Normanvilles, Eskdale, which maintained the lamp of the Avenels before St. Mary's altar; a hospital for sick monks at Audenistun; Monk's Tower at Hassenden, a hostel for poor pilgrims; and fair lands, where they might not hunt with hound and hawk, or cut down the trees in which the falcon built its nest. On one occasion the monks, in a great famine, fed 4,000 starving folks who built huts on the woods and hills around, for three months, until the corn was ripe for the sickle. The abbot's town-house remains in Strichen's Close, Edinburgh.

Abbots of Melrose.

1136. Richard; was removed for his harshness in 1148, and died at Clairvaux. He dedicated the church, July 28, 1146.
1148. St. Waldeve, son of Simon de St. Liz, Earl of Northampton, Canon of St. Oswald's, Prior of Kirkham; became a Monk of Warden and Rievaille. He was feeble and very old when the clergy and nobles of the land came to announce his election to the see of St. Andrew's. Taking the Abbot of Rievaulx, he pointed to the place at the door of the chapter-house which he had chosen for his grave. "Brother," said he, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I foul them?" On August 3, 1159, he was laid to his rest. (See also page 43.)

1159. November 25. William; resigned April 23, 1170, and retired to Rievaulx, where he died 1185. In his time were monks Ralph, Abbot of Cupar, 1171, and Simon de Tonei, Abbot of Coggeshall and Bishop of Moray.
1170. Joscelyn, Prior; Bishop of Glasgow, 1174.
1175. May 14. Laurence, Monk; died 1178.
1179. Epiphany. Ernald, Envoy to Rome; Abbot of Rievaulx, March 2, 1189.
1189. March 23. Reiner, Abbot of Kynloss; resigned September 17, 1194, and returned to Kynloss, where he died in 1219. In his time monk Reginald became Bishop of Ross and Cardinal.
1194. September 19. Ralph, Abbot of Kynloss; Bishop of Down, 1202—13 [Cotton's Fasti].
1202. William, Master of the Novices, Abbot of Cupar; died in 1206.
1206. June 8. Patrick, Sub-prior; died 1207.
1207. Adam, Prior, Bishop of Caithness.
1214. May. Hugh de Clippeston, Monk, resigned.
1215. November 16. William de Courcy, Abbot of Holme Cultram and Rievaulx, August 30, 1216.
1216. September 14. Ralph; died June 1, 1219.
1219. August 6. Adam de Harkaris, Abbot of Newbotil; died 1245.
1246. April 19. Matthew, cellarer, resigned. King Alexander II. was buried in a chapel of the nave.
1261. August 1. Adam de Maxton, cellarer, Abbot of Newbotil; deposed 1267.
1267. John de Ederham, Master of the Novices; deposed in 1268.
1268. Robert de Kildeleth, Abbot of Dunfermline, 1240, Chancellor of Scotland; afterwards Monk of Newbotil; died in 1273.
Patrick de Selkirke, Monk; Commissioner for Scotland at the Conference of Westminster in 1305.
1310. William de Foghou.
- 133-. Thomas de Soltre.
- 134-. William.
- 14—. David Benyn.
1425. John Fogo.
- 144-. Richard Lundy, Monk.
Andrew Hunter, Confessor to James II.; Envoy to France, 1448;
Lord High Treasurer, 1449—53; Commissioner on English Affairs,

- 1448—60. "Canting" arms, two pastoral staffs, saltierwise, two hunting horns and a rose in chief, and a mel or mallet in base.
 William, Commissioner of Truce, 1460.
 Richard, Commissioner of Truce, 1473.
 John Frazer, Privy Councillor, Lord of Session, Bishop of Ross 1485, where he completed Fortrose Cathedral; died in 1507, aged seventy-eight.
 1490. Bernard; deposed.
 1504. William, son of Sir William Scott of Howpasley.
 151—. Robert.
 James Beaton, Archbishop of Glasgow.
 Andrew Durie.
 1526. John Maxwell, resigned. Each monk had his private garden; and as at Newbotil and Balmerino, a pension (some having a double portion) for their private use, a corruption of the rule which had prevailed for a century, they said, when a Papal visitor in 1533 came to make inquisition.
 James Stewart, base son of James V.; died 1558.
 Cardinal Guise. In 1560 the revenues were annexed to the crown, but eleven monks and three portioners received 20 marks a year, with certain quantities of wheat, meal, and barley. In the height of its prosperity, when there were 200 monks, they received 60 bolls of wheat and 300 casks of ale for diet; 30 bolls of wheat, 40 casks of ale, and 20 of wine, for the guest-house; and 18 casks of wine for the divine service; whilst 4,000 livres Tournois were spent on the maintenance of the infirmary. The barber surgeon received 100 livres.

NEWBOTLE.¹

1140. NEWBOTLE (the New Stead), St. Mary's, on the Esk, in Lothian, seven miles from Edinburgh, founded by David I. and colonised from Melrose. The *Extracta* call Malcolm, Earl of Fife, founder in 1217, and the *Chronicle of the Picts* assigns the year 1142. It stood within the Monkland Wall, built by William the Lion, near the oak-clad banks of the South Esk, which is still

¹ Chalmers's *Caledonia*, ii. 756, 816; *Extracta*, 71, 91, 94; *Archæol.*, xxi. 492; Cotton MS.; *Registr. de Neubotel*; *Bann. Club*; *Fordun*, ix. c. 48, vi. 32, xiv. 50; *Wyntoun*, vii. vi. 38; *Chron. of Picts*, 388; *Chron. of Mailros*, 143; *J. Major, Hist.*, 110, 265; *W. Forbes*, 99; *Harl. MS.*, 291, fo. 81; *Innes Sketches*, 125.

spanned by the noble round arch of the Convent Bridge. The church was consecrated on March 16, 1233, by the Bishop of Moray, and Richard II. burned it in his furious inroad of 1385. Edward I. was here on June 5, 1296. Here the Princess Margaret of England resided during four days, August 3 to 7, 1503, and was daily visited by her royal bridegroom, James IV.; she had arrived from Lamberton Church, where, in the presence of the Scottish nobility, the marriage contract had been signed.

The weird legend of the Grey Brother (Death with his ice-cold hand bringing release to a penitent) is founded on the fearful revenge taken by Heron of Burndale, who, in a dark and windy night, piled stacks of dry wood and thorns around the Grange of Burndale, in which his only daughter was keeping a stolen tryst with the Abbot of Newbotle, by the connivance of her nurse; and then burned all within the dwelling, till nothing was left but glowing ashes. Years after the abbot is supposed to return from Rome in sackcloth robes.

"The convent bell did vespers tell,
Newbotle's oaks among,
And mingled with the solemn knell
Our Ladye's evening song;

* * * *

And on the pilgrim's ear they fell
As his wonted path he did find.

"Deep sunk in thought I ween he was,
Nor ever raised his eye,
Until he came to that dreary place
Which did all in ruins lie.
He gazed on the walls so scathed with fire,
With many a bitter groan,
And then was aware of a Grey Friar
Resting him on a stone."

Some beautiful Early English cellarage, in two alleys, is now converted into a modern house. The revenues, besides victual, amounted to 1,413*l.* 1*s.* 2*d.* Scots. The monks were probably the earliest workers of coal in Scotland, and traces remain in the adjoining ravines. 240*l.* were paid in pensions to six aged monks at the suppression, when the lands were converted into a barony in October, 1597, for Mark, Lord Newbotle, for whom his father, the last commendator, secured the lands in 1587. There had been in palmy days eighty monks and seventy converts. Arms, a fess chequy.

Abbots of Newbotle.

1140. Ralph, Monk of Melrose.

1159. Alfred, or Galfridus, adorned the chapter-house with seats, and the

cloister, in the alley where collation or lection from the Martyrology was read, with wooden carols and lecterns. He died October 17, 1179.

Hugh, Prior; resigned 1201.

Adam, Master of the Converts; resigned 1213.

Alan, Sub-prior of Melrose; resigned June 23, 1214.

Richard, Cellarer; resigned August 25, 1216.

Adam de Harcarres, Cellarer, Abbot of Melrose, August 8, 1218; died 1245.

Richard, Master of Converts; died April, 1220.

Richard; received King Alexander II. on May 19, 1223.

Constantine; resigned 1236.

Roger, Cellarer of Melrose; died at Vaudey 1256.

William, Prior; resigned 1259.

1259. Adam, Cellarer of Melrose; Abbot there August 1, 1261.

1261. Guido, the porter; resigned 1269.

Patrick.

c. 1272. Walter.

1273. Waldeve, Cellarer; died February 3, 1275.

John.

1312. Gervase sat in Parliament at Cambuskenneth 1314, and Ayr 1315.

1328. William.

Andrew.

William.

136-. Hugh; the monastery was burned by the English in 1387, with its peel castles. Some of the monks fled to other monasteries; others sold twenty-nine chalices and nine crosses to purchase food. The tower was greatly injured, and women were for the first time allowed to pass by the side of the choir and altar.

Nicholas.

1402. John Gagy.

141-. William Manuel.

William Hyreot.

Patrick Meadow, Lic. in Theol.

147-. John Crechtune; restored the buildings.

Andrew.

John; entertained James V., April 22, 1526.

152-. Edward Shewill.

1531. James.

1540. John.

1542. James Hasmall; arms, a boar's head, three mullets in chief; the abbey burned by the Earl of Hertford, May 15, 1544.

Mark Ker, son of Sir Andrew of Cessford.

SWEETHEART OR NEW ABBEY.¹

1275. SWEETHEART, or Douce Cœur, Dulcorde, Douzquer, Duquer, or NEW ABBEY, St. Mary's, seven miles south of Dumfries, founded by Devorgilla, daughter of Alan de Galloway, almost at the foot of Criffell, in the valley of the Nith. It took its name from the embalmed heart of her husband, John de Baliol, which she shrined in silver and ivory and placed in an aumbry near the altar, to which Hugh de Burgh, prior of Lanercost gracefully alluded in his epitaph on the foundress. The abbey was first founded on an islet in Loch Kender, whence came the name of New Abbey on its removal to this site.

The minster, late Early English and Transitional, with some Decorated portions in the window tracery, consists of the central arcade of a nave 110 feet long by 66 feet broad of six bays; a transept, which has an eastern aisle with two chapels in each wing, 115 feet in length, and retains the dormitory door; and an architectural choir, aisleless, 28 feet wide and of two bays, with two seats in the south wall; making an extreme length of 203 feet, the exact dimensions of Roche. The east end shows four lancets under a large window, with foliated circles in the head. The central saddle-back tower, which has a crowstepped gable, is 90 feet high by 40 feet broad. The west end is fine, but there is a distortion, as at Dunkeld, in the relation of the aisle and great window. The building stands within the precinct wall. The cellarage and the chapter-house, with the library over it, remain.

The arms were two pastoral staffs in saltire; in chief a heart; in base three mullets; with the motto, "Choose time of need." The income was 212*l.* 10*s.* 10*d.*

Abbot John made submission to Edward I. In 1404 Thomas was abbot.

¹ W. Forbes, 101; Fordun, viii. 24, x. 86; Wyntoun, viii. c. 8, 48; Balfour, i. 73; J. Major, Hist. Beauties of Scotland, ii. 386; Billings, iv.; Rickman, 290; E. F. C. Clarke, in Trans. Arch. Inst. of Scotland, 1893; Chron. de Lanercost, 134; Chalmers's Caledonia, iii. 306; Cardonell's Views; Dibun, i. 467.

Gilbert Brown, in 1605, was banished for ministering mass, and became Provost of the Scots College at Paris.

The abbey held the churches of New Abbey, Kirk-Patrick Durham, Cross Michael, Buittle, and Kirkcolm. The income was 682*l*. The lands were converted in 1624 into a temporality for Sir Robert Spotswood as Lord New Abbey.

SANDAL.

1150. SAGGADIL, Saddele, or Sandal, in Cantire, founded by Reginald, son of Somerled, King of the Isles and Lord of Argyll, or Sourle Maclerdy. There remains only a mass of featureless confusion. The minster was cruciform and 136 feet by 24 feet, of which the nave occupied 60 feet; the transept measured 78 feet by 24 feet. This was the "Cloister of Grey Monks," who made their peace with the fierce invader, Haro of Norway, in 1263.

The conventual buildings were on the south: the dormitory was 58 feet long: there are traces of the study-room. The cloister garth was 58 feet square. Tyanloam was a cell of this abbey.

The abbey was annexed to the bishopric of Argyll by James IV. in 1507.¹

PRIORIES.

FRIAR'S CARSE.

FRIAR'S CARSE (a watered plain), near Dumfries, a cell of Melrose; granted by the last commendator to the Laird of Elliesland.

HASSINGDEAN.*

HASSINGDEAN, a cell of Melrose. There was a beautiful Norman church.²

MAUCHLYN.

C. 1165. MAUCHLYN, St. Cuthbert's, in Ayrshire, nine miles from Kilmarnock, a cell of Melrose, founded by the Stewarts and King David I. There are no traces left.³

¹ Nisbet's Heraldry, ii. 441; Argyllshire, 446; Trans. Camb. Antiq. Soc., vol. ii.; Orig. Paroch. II. i. 23.

² Grose, i. 146; Cardonel.

³ Chalmers's Caledonia, iii. 487; Paterson's Ayr, ii. 325.

VAL DE CHOUX.

Order of Vallis Caulium v. Olerum; founded 1193 at Val de Choux, in Burgundy, and brought to Scotland in 1230 by W. Malvoisin, Bishop of St. Andrew's.¹

The congregation of the Val de Choux was founded by a Carthusian of Luvigny named Viard, a hermit of great sanctity. Eudes, Duke of Burgundy, promised him that, if he won a battle then impending, he would found a monastery in that place. He gained the victory and fulfilled his vow, and Viard took possession on November 2, 1193, taking the rule of his order as his guide; but this was afterwards modified by conformity to the Cistercian constitution.²

The Val de Choux was in the diocese of Langres.³ In 1205 their rule was to elect a prior out of the number of twenty monks and converts (lay brothers) who composed a community. All property was in common; every day mass and the hours were said, and private masses as well. Chapter was kept daily; flesh meat or dripping was forbidden in the refectory; two meals were allowed daily from Holy Cross to Easter; bread, water, and pulse, as on Fridays, formed the diet for the rest of the year: no woman might enter the inner precinct, and no member except the prior, or for business, if the prior was hindered, might leave the cloister. Sackcloth was worn next the flesh, and over it a thick woollen habit or pelisse; at night a tunic with a girdle, a cowl, and boots, were worn. No bolsters were allowed in use. From matins until the working hours, and from vespers to sunset, reading, prayer, and meditation were to occupy all the time of this ascetic brotherhood.

ARDCATTAN.

1231. ARDCATTAN, St. John Baptist's, in Lorne, Argyllshire, near Connell Ferry, on the north side of Loch Etive, was founded by Duncan MacCowie, Mackuloche, or John Macdougall; and burned in the wars of Montrose by Colonel Kitto.

Some ivy-covered ruins of the central tower and Early English choir, which is aisleless, 66 feet by 28 feet, remain. The minster was cruciform, and contains tombs and effigies of two priors, seats for celebrant and

¹ Fordun, ix. c. xlviii.; Balfour, i. 45.

² Migne Dict. des Abbayes, 786.

³ Registr. Morav. p. 331.

ministers, and a singular arrangement of credence shelves, and an ablution drain under a round arch.

The cloisters, as at Melrose, were on the north side of the nave. The prior's lodge is still standing, and habitable, on the south-west of the church; and the monks' garden is yet pointed out. A parliament was held here by Robert Bruce, Gaelic being spoken on the occasion. Among the abbots occur—

1296. Pieres.
 Somerled McDougland.
 Duncan.
 Dougal; died in 1502.
 157-. John Campbell, Bishop of the Isles.

The abbey was annexed to the See of the Isles, in 1617, by James VI. In the *Liber Taxationum* it was rated at 300*l.*, and in the sixteenth century at 33*l.*¹

BEAULIEU.

1232. BEAULIEU, BELLUS LOCUS, or BEWLYN PRIORY, founded by Sir John Bisset, or Briet. It is ten miles from the railway station at Inverness. The church, surrounded by venerable elms, and overlooking the Leornamonnach, or church lands lying along the Beaulieu River, is of the early part of the fourteenth century, and forms an aisleless oblong 150 feet in length, with lateral chapels on the sides of the east end. Bishop Reid almost built the nave in the year 1540, and roofed it with oak shingles; he also restored the tower, which had been destroyed by lightning, with the bells, January 2, 1541, and built, in 1544, the prior's house, bringing the timber in galleys rowed by twenty-four oars. Many sepulchral stones, sorely disfigured, still remain on the green floor of turf. Oliver Cromwell made it his quarry for a fort at Inverness. It was valued, in the sixteenth century, at 133*l.* 3*s.* 4*d.*, besides salmon, &c., and in the *Liber Taxationum* at 300 marks. It held the churches of St. Lawrence, Converth, Cummer, and Abertarff. The prior, at the suppression, granted the lands to Lord Lovat.²

¹ Notes by T. S. Muir, 67; Argyllshire, 495; Camb. Ant. Soc. Trans., vol. ii.; Balfour, i. 47; Extracta, 93; Beauties of Scotland, v. 446.

² Fordun, ix. c. 47; Hutton MS., 8143, fo. 3; T. S. Muir's Notes, 68; Balfour, i. 47; Harl. MS., 291, fo. 81; Cardonell's Views; Orig. Paroch., iii. 510; Cordimer's View; Stuart's Kynloss, ii. 58, l. lxvi.

Priors.

1336—72. Maurice.

Alexander Fresail.

1480. John Finla; died 1497.

Dugald M'Rory.

1537. Robert Reid, Bishop of Ross.

Walter Hetton, Abbot of Kynloss, 1558.

PLUSCARDINE.

1230. PLUSCARDINE, or PLUSCATRE (the hollow in the hills), St. Andrew's, in Moray, six miles from Elgin, was founded by King Alexander II., and colonised direct from Val de Choux; but was afterwards made a cell of Dunfermline, c. 1460. Petruchio Ubaldino says that it was in the hands of the Clugniacs. The ruins are well cared for, and stand in a valley, sheltered by hills and luxuriant pine woods, on the north side of the river Lossie. The conventual orchard still bears its fruit.

It is a beautiful Early English and Decorated minster, with later additions. A fragment of the south wall of the nave, possibly never completed; an aisleless choir, 56 feet 8 inches long by 27 feet broad, covered with masses of woodbine and ivy; a square chapel, of the fifteenth century, on the north side; the aisle of the transept, 92 feet 4 inches long, retaining its groined vault, with two chapels on each wing; a central tower, with trefoiled windows inscribed in a triangle, and saddle-back gables; and the north wing of the transept, a fine composition, resembling Hexham, with a round window in the gable, are spared. The dormitory steps remain in the south wing, and also a door to a bridge from the dormitory. The choir has traces of diaper work, and a credence on the north side, with angels supporting a vat, into which they are pressing clusters of grapes: a most beautiful and suggestive design. The tabernacle shows angels holding the pyx; and two others, with a shield, representing the sacrifice of the elements, offered to the skies—a tree-stock for earth, a fish for water, a winged thunderbolt for fire, and a winged caduceus for the air—in French cathedrals the four windows facing the points of the compass are called after the elements. There is no triforium. The clerestory consists of three circles sunk in spherical triangles. There are six exterior consecration crosses in circles, one west of each wing of the transept, and four on the choir wall. There were formerly similar examples at Trinity College, Edinburgh. There is one at St. Andrew's.

Of the conventual buildings, the refectory; the basement of some of the offices; the steps of the dormitory leading down into the south wing of the transept; the square chapter-house, 28 feet square, with a central pillar, four bays of groining, a fine double portal and lateral arches, and traces of mural decoration from the Revelation, which are minutely described by Cordiner; with some portions of the abbot's lodge, remain. The slanting orifice in the sacristy wall was used by the acolytes who prepared the censers, and lighted them on a signal from the transept; a small adjoining cell was probably used for penitential discipline. The cloister was 100 feet square.

The lands fell to Alexander Seton,¹ afterwards created Earl of Dunfermline.

Abbots.

- 123-. Simon.
- 1343. John Wyssi.
- 1398. Thomas.
- 1417. Eugenius.
- 1452. John de Benaly.
- 1464. William.
Benedictine.
John Henry.
John Bynes.
- 1529. Gregory, Bishop-Coadjutor to the Bishop of Aberdeen.
George, Coadjutor to Bishop Dunbar.

CLUGNIAC MONKS

Were an order of Reformed Benedictines, founded by Berno, Abbot of Gigni, and completed by Odo, Abbot of Clugni, c. 912. They wore a black habit, with a scarlet cowl.²

Paisley drew its monks from St. Milburga's, Much Wenlock, the second house of the order in England, and forming a cell of the Abbé de Carité, but at length of the parent house in France.

In the fifteenth century some change of ritual arrangement took place, for

¹ MS. King's, xiii. A viii., fo. 148; Fordun, ix. c. 47; Grose, ii. 278; Billings, iv.; Rickman, 289; Beauties of Scotland, iv. 498; Extracta, 93; Cardonel's Views; Shaw's Moray, 259; Fittler's Views, Pl. 41; Cordiner's Views; Theiner, 391; Grub, ii. 5.

² See Sacred Archaeology, s. v.

at Crossraguel and Paisley the transeptal form was obliterated or modified. A shallow, aisleless transept and lateral channels in the walls for ventilation are ordinary features in a Clugniac Church; whilst St. Bernard, in his "Apology,"¹ 1127, inveighed against their useless breadth and height, their sumptuousness, and empty spaces.¹ They used no manual labour, and their ritual was gorgeous and elaborate. Peter of Clugny brands their luxurious habits.²

CROSSRAGUEL.

1244. CROSS RAGUEL,³ Corseraguel, Croceragwoll (Crux Regalis, cross ragmoll [rhaigmol], ragwell or regal, King's Cross, probably with some reference to King Oswald, who founded an early church in the vicinity), St. Mary's, two miles from Maybole, co. Ayr, was founded by Duncan, first Earl of Carrick, for Clugniacs from Paisley, from which it was made exempt in 1244. It was valued at 383*l.*, and held the churches of Kirkoswald, Stratoun, Kirkcudbright, Girvan, Invertig, and Darly.

The remains, standing in the Precinct or Abbot's Yard, include portions of an aisleless oblong church, 164 feet in length (about the size of Cartmel or Cirencester), ending in a five-sided apse. It has a rich tomb and a canopied arcade of four members; and a canopied shelf on the south side of the altar. In the beginning of the fifteenth century the choir was rebuilt and the north wing of the transept wholly removed, whilst the south arm was converted into a square chapter-house with a central pillar and a library over it. In 1270 Abbot Roger resigned and returned to Dunfermline. Abbot Macbrayar, the successor of Abbot William, adorned the monastery with very splendid buildings: he died January 11, 1547. In 1561 the Lords of Secret Council cast down part of Crossraguel; but it was preserved from utter ruin by Quintin Kennedy and the Earl of Cassilis. The income was 466*l.* 13*s.* 4*d.* or 383*l.*, or rather, it is said, 2,600 marks.

Some conventual buildings remain, with a large gateway on the west, traces of the abbot's lodge, and a dovecot.

That inhuman monster, the Earl of Cassilis, in 1570, roasted the commendator, Alan Stewart, to compel him to yield up certain muniments; which

¹ Fleury, tom. ix. c. lxvii. § xlix.

² Lib. vi. ap. 7.

³ Billings; Grose, ii. 262; Notes by T. S. M., 68; Registrum de Passelet; Beauties of Scotland, 186; Sizer's Views, xlii.; Harl. MS., 4623; Fordun, x. c. 27; Lights and Shadows of Scottish Character, &c., Edinburgh, 1824; Beauties of Scotland, ii. 485; Knox's History, 238; Chalmers's Caledonia, iii. 175; Dempster, lib. xii., n. 942; Delices de l'Ecosse, vi. 1186. See p. 17.



he did with a hand almost too wasted to sign the documents. Alan Kennedy, his predecessor, was the opponent of John Knox at Maybole.

FEALE.¹

FEALE, or Fail, St. Mary's Priory, in Kyle, Ayrshire; a cell of Paisley. It supported four bedesmen; there are a few ruins; the lands went to the Wallaces and Lord Dundonald.

IONA.²

The Irish Chronicles mention, after Adamnan the Wise, abbots who apparently took opposite sides in the disputes about keeping Easter, including Faelchu, in whose time the primacy over the Picts was lost. After Indrecht there are notices of coarbs, until 1099; and again, after half a century, down to the last entry in 1203, when the Pope confirmed the erection of the later monastery. Kirk Cormac, Balencross, St. Andrew, and Cheletown were given to Holyrood. The words "Donaldus O'Brolchan [c. 1203], fecit hoc opus," are on the S.E. pier of the tower; some portions are of the preceding century. The monks rebuilt the eastern gable, the nave, and transept, except the north wing, in the fourteenth century; still later, on the north side, they closed two Transitional arches to form a sacristy; and added flying buttresses in the south choir-aisle: they survived the Reformation about half a century.

PAISLEY.

1163. PAISLEY, SS. Mary, James, Milburga, and Mirran, in Clydesdale, founded first on the Inch at Renfrew,⁴ and removed to this site by Walter, son of Alan Stewart, was colonised by Prior Humbald and thirteen monks

¹ Chalmers's *Caledonia*, iii. 491.

² Orderic Vitalis, *Hist. Eccles.*, l. viii., vol. iii. p. 398; Councils, ii. p. 1, App. D.; Simpson *Arch. Ess.*, i. 80.

³ Leslaus, ii.; Balfour, i. 10; Sleizer's *Views*, lvii.; Fordun, viii. 13; Grose, ii. 215; Rickman, 285; Douglas, *East Coast of Scotland*; *Views in Billings*; *Registrum Monasterii de Passelet*; Maitland Club; *Views in Renfrewshire*, 33; Parkhill's *History*; *Minsters, &c.*; Knox's *Hist.*, 238; W. Forbes, 96, 101; Harl. MS., 291, fo. 81, 44, 62, fo. 281; *Beauties of Scotland*, iii. 14; Gordon's *Monasticon*, 557; *Orig. Paroch.* i. 68.

⁴ This church of SS. Mary and James contained altars of St. Christopher, St. Thomas, St. Bartholomew, St. Andrew, Our Lady, and Holy Cross.

from Wenlock. In 1220 it was made an abbey, and Pope Benedict gave it the honour of the mitre in 1303. Bishop Leslie dwells with fervour upon its precinct walls, bedight with imagery, its rich furniture, gardens and buildings which might vie with any monastery in Europe. Until their accession to the throne it was the burial-place of the Stuarts; and with Melrose, Dundee, Scone, Whitherne, and Dunfermline, a popular place of pilgrimage.

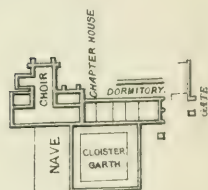
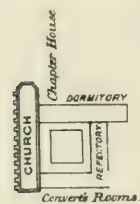
The minster was 251 feet long (about the same size as Llandaff, St. Michael's Coventry, or Romsey). The front is thin, and shows two tiers of windows in pairs; the lower is Flamboyant, but it should be remembered that tracery in Scotland loved curves; the upper has windows of three lights, with geometrical tracery. The nave, Transitional to Decorated, 109 feet by 59 feet 6 inches, is of six bays, divided by circular pillars, with a triforium, and a clerestory carried round the vaulting shafts (82 feet in height), upon corbels which may have served to support lights, just as the grand range of hammer-beams with projecting angels did at Carlisle. There is a similar but single example at Ely. The aisles are earlier than the clerestory.

The north wing of the transept, 92 feet by 35 feet, has a large window 35 feet by 18 feet: the south arm was removed to make room for the chapel of St. Mary, St. Columba, and St. Mirran, 48 feet by 24 feet, built in 1499 by James Crawford of Kilwinnet. It is locally called, from its sonorous qualities, the "Sounding Aisle," and has a credence niche, an ablution drain, and panels of beautiful sculptures over the site of the altar, representing the Holy Family and the Seven Sacraments. The Decorated choir was aisleless, measuring 123 feet by 23 feet. It retains four seats for the ministers of the altar, and a water drain and credence niche, like other but rare examples at Bothwell, Roslyn, and Dunglass. The central steeple was originally 300 feet high; but was replaced by a tower of 90 feet in height, which fell soon after its erection by Abbot Hamilton, having been struck by lightning. There is a fine deep north porch with a parvise. The nave contained altars of St. Columba, St. Ninian, St. Nicholas, St. Peter, St. Anne, and St. Catherine.

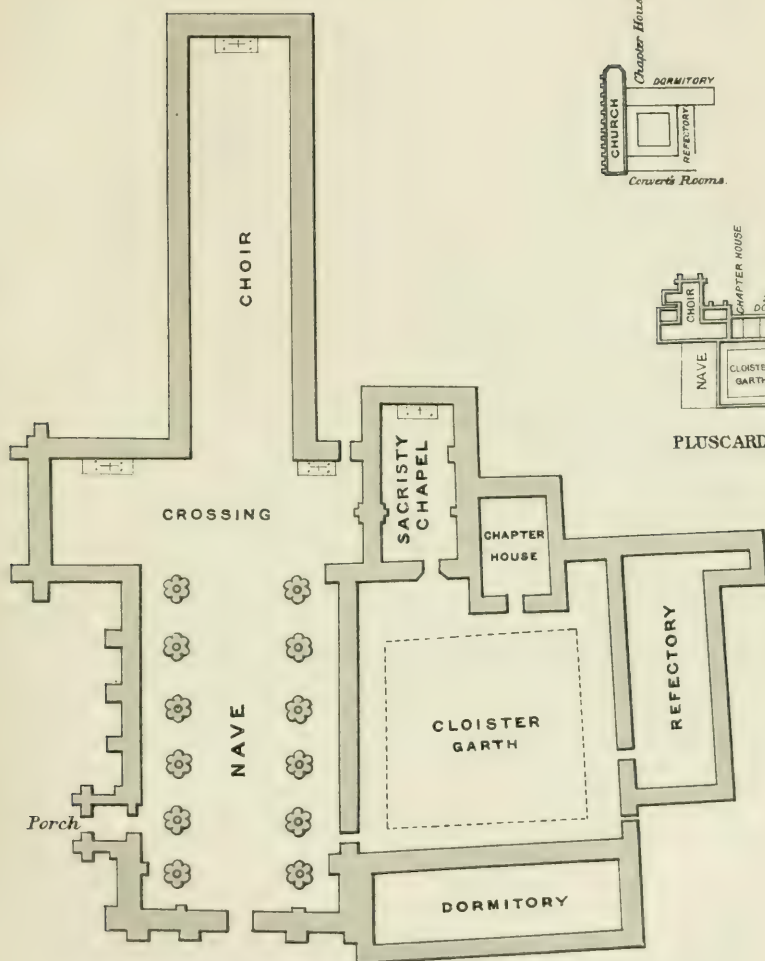
In 1307 the English burned the church; in 1459 Abbot Jarvas built the "body of the Kirk fra the bucht [winding] stair up," roofed it, and added a great portion of the steeple and gave the stalls. In 1561 the Lords of the Council burned the abbey.

The tomb, with weepers, and the effigy (so called) of Margaret Stewart, daughter of Robert Bruce, locally and absurdly, as Lord Hailes has shown, named Queen Blearie, are Decorated, and adorn the Lady Chapel. It was

CORSRAGUEL.



PLUSCARDINE.



PAISLEY. CLUGNIAC.

found in pieces in the cloister garth and reconstructed. At Oxford, Bristol, and Canterbury, the Lady Chapel occupies a position on the north of the transept.

The cloister garth was 60 feet square. The precinct wall, about a mile in length, was built by Abbot Shaw in 1484, who also erected the refectory and other offices. It enclosed also a park for fallow deer. Abbot Thomas erected the stately gate-house.

The lands fell to Robert Erskine, Knight of the Chamber, 1568—91. In 1553 Archbishop Hamilton (afterwards hanged on a gibbet at Stirling for his loyalty), then abbot, conferred the abbey on Claude, third son of the Duke of Chatelherault, a child of ten years old, who (after forfeiture for his loyal conduct) in 1591 was created Lord Paisley; it then passed to the Earls of Angus in 1592, and Dundonald in 1653, until it was repurchased by the Earl of Abercorn in 1764.

In 1265 the abbey held the churches of Innerwick or Innerkip, Legardswood, Cathcart, Ricartoun, Rutherglen,¹ Keray, Carmunnock, Pollock, Mearns, Neilston, Kilbarchan, Eastwood (Eykwode), Houston, Monkton,² Kilallan, Erskine, Kilmaccolm, Largs, St. Cuthbert's Prestwick-burgh, Monk's-Prestwick, Craigie, Turnberry, Dundonald, Sanquhar (Schanhir), Auchinleck, Comray, Kil-Patrick, Roseneath, Kil-Fillan, Kil-Kerran, and Scybinche or Kil-Colmanel. Ecclesia St. Kevoti, Kilkerton, Kilbarrhane, Kihlane, Lockrannock or Lochwinnoch, Kylmore, Kamynlec, and Killetarne, are mentioned in the sixteenth century. The rental was, in 1561, 2,467*l.* 19*s.* in money. Seven chalders of meal were given in weekly doles to the poor. The Black Book of Paisley, an edition of Fordun, was carried to England by General Lambert, and bought by Charles II. for £200. It is now in the British Museum.

The abbey seal bore the arms of Stuart and Lennox; but it seems also to have used this blazon, two keys in saltire between two staffs in pale.

Abbots of Paisley [Mitred].

Osbert, Prior.

Roger, Prior.

122—. William, the first Abbot.

¹ In the old church of Rutherglen a treaty of peace was concluded between England and Scotland, February 8, 1297, and Sir John Menteith contracted to give Wallace as a prisoner to his enemies.

² Henry the Minstrel (Blind Harry) gives an account of a prophetic dream of his future fortunes which occurred to William Wallace after he had paid his devotions in this church.

126-. Henry.

Stephen.

Walter.

Roger.

John; received the mitre in 1334.

John de Linlithgow; resigned, and was buried in the north porch, according to his desire, January 20, 1433.

William Chisholm.

Thomas Murray.

Thomas Tarvas; roofed the minster, built the gate-house and part of the steeple, and "brought home the stateliest tabernacle that was in all Scotland, and the most costy;" and left chandeliers of silver and a lectern of brass. He died 1459.

Henry Crichton.

George Shaw; built the abbey wall, 1485. Arms, three covered cups.

Robert Shaw, nephew of the late abbot, Bishop of Moray, 1524.

1525. May 18. John Hamilton; built the tower of the minster; Archbishop of St. Andrew's.

1553. Lord Claude Hamilton, Lord Paisley, 1591.

AUGUSTINE OR AUSTIN CANONS.¹

CANONS REGULAR OF ST. AUSTIN, OR BLACK CANONS.

The orders of Canons Regular were conventual, but less rigid than the strictly monastic, following the rule of St. Austin, and not of St. Benedict. The Austin canons invariably had a parish church in the nave of their minsters, while they often had only a single north aisle, as at Cambuskenneth. To this fact we owe the preservation of the western arm, when the choirs have been lost. The arrangement occurs also at Hexham, Kirkham, Bolton, Brinkburne, Newstead, Ulverscroft, and Lanercost. The vicars were subject to the diocesan in spiritualities, and in temporalities to their conventual superior. The prior of Jedburgh was bound to attend the annual

¹ Trans. Soc. Antiq. of Scotl., vi. 14; Beauties of Scotland, iii. 421; Balfour, i. 102, 316; Harl. MS., 291, fo. 81; Gordon's Monasticon, 218; Nimmo's Stirlingshire; Fordun, v. c. 47; T. S. M., Notes, 65; the register is mentioned in Fragmenta Scotto-Monastica, 1842; Billings' View; Pennant, ii. 222; Wyntoun, vii. vi. 42; Views in King's Collection Brit. Mus. L. 98; and Transactions of Inst. of Brit. Arch., 1863; Clerk's View, 6; Grose ii. 366; Wilson, i. 179; Mackay's Journey, iii. 189; Acts of Parl. Scotl., i. 47; Grub, i. 273; Boswell's Views.

festival of the dedication of the Cathedral of Glasgow in recognition of the episcopal rights. The canons assumed their title after the Council of Lateran in 1139: they wore beards, a cassock, a linen rochet, and black open cope, with square black caps on their heads instead of a cowl.¹ The secular canons' dress was a surplice with a furred almuce; they wore no beards, and used a hat in travelling. In other points the habits were alike. In Scotland the order, probably from a desire of greater seclusion, frequently selected islands as the sites of their buildings. Ordinarily they chose towns, and mixed in the world, unlike monks.

At Jedburgh, the first canons came from Beauvais; at Cambuskenneth, from Aroise; Scone colonised Inchaffray; from St. Andrew's a community went to Holyrood; St. Oswald's Nostell, the earliest English house of the order, sent the first members to Scone; whilst Holyrood, Jedburgh, St. Andrew's, and Cambuskenneth, numbered many cells.

The rule of St. Nicolas of Aroise² was observed at Cambuskenneth as at Lilleshall, Brunne, Hartland, Harewold, and Crendon, in England.

1147. CAMBUSKENNETH (*Cambus Kenali's v. Kennethi*), or STIRLING (the field of Kenneth), St. Mary's (St. Mariæ de Striveling), one and a half mile from Stirling, across the ferry, which belonged to the abbey so early as 1388, was founded by King David for canons brought from Aroise Abbey, in Artois. In 1315 the abbot received the mitre. The abbey was pillaged by the English in the wars of David Bruce and in 1350. In 1493 Abbot Henry, Lord Treasurer, built the cloisters and infirmary, and adorned the high altar of marble with a reredos of images. In 1521 James, Bishop of Dunkeld, dedicated the church, high altar, and two cemeteries. In 1559 the Knoxocrats destroyed the abbey; thirty years before this, the disastrous end was prophesied, when "light candles shone before the sun on the tops of the mountains of Stirling, and battalions of armed men skirmished, in order of battle, in the firmament,"—

"The vaulty top of heaven
Figured quite o'er with burning meteors."

The stones of the church were carted away by John, Earl of Mar, to build Mar's work at Stirling. With an offensive effrontery he engraved these lines on the tower:—

"The more I stand in open height,
My faults more subject are to sight;"

¹ See Sacred Archæology.

² Stevens' Mon., ii. p. 149.

and over the great gate :—

" Speak forth and spare not,
Consider well, I care not."

One of its finest bells sunk down in the river whilst being ferried across to a church in the town.

The minster was 178 feet long and 37 feet broad ; it consisted of a nave, with only a single north aisle ; a choir and a transept, with an east aisle ; their foundations remain, with those of the chapter-house and refectory. There were chapels of St. Andrew, St. John the Baptist, St. Laurence Martyr, St. Katherine, and All Saints. The massive detached tower of four stories, Early English, 35 feet square, remains, with the west doorway of the nave in a wall. The site of this solitary tower is most beautiful, almost surrounded by the windings of the Forth, and fine trees ; whilst the grand elevation of Stirling on its commanding height, with many spires, a castle, and the steeple of the Grey Friars' Church on the south, and the wooded Abbey Crag on the east (now disfigured by the Wallace monument), partly frame the view.

Many interesting associations pleaded for its preservation. In 1308 the barons swore at the high altar to defend the title of Robert Bruce. The first Scottish Parliament, with representatives of the cities and burghs, was assembled within the convent walls. Edward I. was here November 1, 1303, and March 5, 1304. In 1326 Richard II. of England is said to have died a prisoner in Stirling Castle, after a captivity of eighteen years, and probably worshipped here ; and in the same year the National Assembly swore fealty to the line of Bruce, in the presence of King Robert, who came to witness the marriage of his sister Christian to Murray of Bothwell. James III., who died June 11, 1488, and Queen Margaret of Denmark were buried here, and her Majesty Queen Victoria erected a tomb to their memory in 1865. The canons had, in 1199, the privilege of saying mass with a low voice, and inside closed doors, during an interdict. In 1529 more than fifty persons were drowned in crossing the Forth, after attending a great festival in the minster. Alexander Milne, the historian of Dunkeld, was abbot in 1542. It held the churches of Alloa, Kinnoull, Kilmaronoch, Tillicultrie, Aingosh or Arngask, Crathie, Clackmannan, Kinclething, Kinkleven, Bothkenner, Tarbeth, Alva or Alveth, Kincardine, Garvald, Tillibody, Lairosse, Lemzie, Tullimeltrie, Lethberht, Donipac, Lecropt or Lecrock ; Gleneagles ecclesiæ, 1149 ; Kippen, Glenleaf, Fortviote, St. Ninian's, Eaggtis or Kirktown, and Kirkintilloch. Its cells were St. Colm's and Restinoth.

The income of the abbey in 1607 was 1,067*l.* 8*s.* 4*d.*, or 930*l.* 13*s.* 4*d.* in money. The additional income was derived from rights of fishing, tithes of the royal feu-duties, privileges of grazing and pasture, salt pans, half the skins and tallow of beasts killed at Stirling for the king, pensions, dues in kind, and oblations. The lands fell to the base son of the master of Erskine, John, Earl of Mar, commendator of Inchmahome and Rosneath, an old monastery of St. Modan; and his nephew, Adam, became commendator of Cambuskenneth. In the reign of James VI., in 1608, he settled the barony upon Alexander Erskine of Alva. Arms—between three mullets, on a fess, as many roundlets. The abbot's house was in the Lawn market of Edinburgh.

Abbots. Prebendaries of Dunblane, 1214.

Alfred.

Osbert, Bishop of Dunblane; died 1231.

1292. John.

1298. Patrick.

Mitred Abbots.

1400. Patrick, envoy to England, 1423.

Henry, envoy to England; Lord High Treasurer, 1493.

Andrew Macbreck.

1503. David Arnot, Archdeacon of Lothian, Bishop of Galloway.

1509. Patrick Paniter, born at Montrose, 1440; Rector of Fetteresso, Brechin; Preceptor of the Maison Dieu; Chancellor of Dunkeld; Secretary to James IV.; Privy Councillor, after an imprisonment on political charges; Envoy to France, 1516; died at Paris in 1519, leaving a distinguished name for scholarship. His letters have been published by Ruddiman.

1519. Alexander Myln, Prebendary of Dunkeld; Envoy to England; President of the Court of Session, 1532; author of a Life of the Bishops of Dunkeld; died 1542.

David Paniter, V. of Carstairs, Prior of St. Mary's Isle; Bishop of Ross, 1552; Secretary to James V., and frequently employed on negotiations of State; died October 1, 1558, at Stirling.

HOLYROOD.

1128. HOLYROOD, Crocekirk, Crag Holyrood, in the Canongate, so called as being the canons' borough, Edinburgh, was founded by King David I., in

honour of SS. Mary and Andrew, and All Saints, for canons from St. Andrew's, at the foot and on the east side of the Castle. Its popular name, when removed to this site, in the reign of William the Lion, was derived from the Black Rood of Scotland, long preserved here; which King David, hunting on Holy Cross day, contrary to the advice of his confessor, tore out from between the antlers of the fairest hart ever seen, which bore him and his horse to the ground near the rood well, whilst the noise and din of hounds and bugles raised all the beasts of the wood and crag from their dens. In truth it derived its name from a cross of gold and ebony which St. Margaret bequeathed as a gift to her sons, and was presented by King David to this house.

The nave of eight bays, with triforium and clerestory, 128 × 62 feet, is roofless; and only one of the towers, that on the north-west, 52 feet high, remains, that on the south-west having been destroyed by the Earl of Hertford. Two pillars remain on the north, and seven on the south side. The style is Early English in its earliest phase, not later than 1174, with Norman work lingering in the interlacing arcade of the north aisle. The south aisle (like the rest of the building, of a more developed style) retains its vaulting and a door to the cloisters. The nave equalled those of St. David's, Hereford, Shrewsbury, and St. Patrick's, in length. A French or Flemish influence, for artists of both countries were employed here, may be detected in the great western doorway, which is of six orders, and the whole front is rich and impressive. The buttresses added by Abbot Crawford in 1457 have the peculiar Scottish elaborateness of finish in canopies and pinnacles. The north side was erected by Abbot Ballantyne. The east window, of five lights, is Decorated, and is a reconstruction, c. 1633, and again in 1795; it measures 36 × 20 feet: the shafts of the western pillars of the crossing remain on either side. There were chapels of St. Andrew and St. Catharine, founded by Bishop Crichton, south of the choir; St. Anne, maintained by the tailors' guild; and of SS. Crispin and Crispinian by the cordwainers of the Canongate; as in similar instances at Brecon. Until the beginning of the sixteenth century the Scottish kings resided in the abbey as guests, and the coining irons of the mint were kept within it. In the nave there was a crown of brass, hung from the roof by chains, and filled with tapers on festivals. Before the altar stood a brazen tree, studded with gems, and lamps pendent from the branches. An altar of St. Stephen, on the north side of the parish altar, had a vaulting above it, which was made the model for that of five chapels added at St. Giles's in 1387.



In 1332 Edward II. plundered, and in 1385 Richard II. burned, the abbey. In May, 1544, and in September, 1547, the choir, Lady Chapel, the transept, and conventual buildings were destroyed by the English, when the Protector Somerset sent two commissioners to suppress the foundation. They unleaded the fabric, stole the bells, and pensioned off the canons who had fled away. The great bells and the goodly font of solid brass, wherein the children of the king were wont to be baptized, were added by Abbot Bellenden. Sir Richard Lee brought the font to St. Alban's Abbey in 1543, but it was carried away in the civil wars by a "vile ironmonger," and destroyed. Its form, Browne Willis says, was preserved in one still remaining. Henry IV. had spared the abbey because it had given shelter to his father, the Duke of Lancaster, in 1400, when he fled from Jack Straw and the rising of the peasants; but the Scotch fanatics under the Earl of Glencairn sacked it on June 18, 1567, having in the year previous destroyed all its images and altars. In 1550 the failure of two pillars rendered the whole structure insecure. In 1568 the ruins were made a quarry to repair the nave. King Charles I. made the abbey available for service, with organs and a surpliced choir, in 1617. In July, 1687, it was converted into a chapel for the Knights of the Thistle, who occupied twelve stalls. The south-west tower had been absorbed into the new palace of Charles II.; and the mob, unrestrained by their preachers, rifled the tombs, and utterly gutted the interior at the revolution, because mass had been said in it during the reign of James II., and a college of Jesuit priests established in it by the fatuous king. On the news of the landing of the Prince of Orange the outbreak took place, its fury exasperated by the garrison of one hundred men killing twelve of their assailants. The incompetence of the architects, who roofed it with flagged stones, completed the desolation, by the fall of such a load, in 1768.

It held the churches of Baru (Barra), Boltoune, Mount Lothian, Tranent, Ebberton, St. Cuthbert, Corstorphin, Carrydyn, Kinnell, Levingstoun, Falkirk (Eglysbrith, Airth, Dunra, St. Constantine Crawford-Lindsay, St. Michael Dalgarno, Turneir, Keltoun, Ur, Easter Kirkhorne or Kinghorn, St. Cuthbert Desnesmor or Kirkcudbright, St. Andrew Balmaghie, Melguish, St. Constantine Kolmanel, Melginche and Kirk's Field, Anwoth, Culenes, Pertland, St. Michael Dalgerenoc, Tongland, Twenham, Kirk Cormac, Bathchet (Bathgate), SS. Mary and Bruoc Dunroden, St. Bride Blackhet, Balnecross, Locheletun, St. Constantine, and Egingham.

The precinct formed a sanctuary, marked towards the city by a girth-

cross. Its revenues were valued at 2,926*l.* 8*s.* 6*d.*, besides rents in kind. The lands were erected into a lordship in favour of John Bothwell. A portion of a wall with pointed arches, alongside the sanctuary court-house, formed part of the close gate which was built by Abbot Ballantyne, and demolished in 1753. At the foot of the Canongate was the girth, or sanctuary cross. The cells were Trail, Blantyre, Colonsay, Crusay, and Oronsay.

The arms were (1) a holy rood, with two deer as supporters, or (2) a deer's head caboshed, with a holy cross between the antlers.

Here were buried Lord Basil Hamilton, who was swept away, man and horse, by the swollen torrent of the Muinoch, as he endeavoured to save his servant, who vainly attempted to ford the stream; Henry Lord Darnley, carried to his grave with the prints of fifty-six desperate wounds, February, 1567; Prince Arthur, who died July 15, 1510; Jane, Countess of Argyle, interred in a gilded coffin, whose robes were sprinkled with the blood of Rizzio in Queen Mary's Bower, sponsor to James VI., for which the Protestant preachers put her to penance in St. Giles'; David II., cut off in his prime, February 27, 1376, whilst meditating a crusade in Holy Land "to repress the ferocious Saracen;" Mary of Gueldres, removed from Trinity College Church in July, 1842; James II. (August, 1460); Queen Mary of Guise; James V. (December 16, 1542) and his queen, Magdalen of France (July 11, 1537); and James Somerville, buried in 1677 amid the light of two hundred torches. Along the south wall are ranged the stone coffins of several of the abbots. There is a rich collection of inscribed slabs, including one of Prior Cheyne, 1455; others have trade badges. There is an effigy of Viscount Belhaven, 1639.

In the piteous story of the "Queen's Marie" it is said that in his unholy errand

"The king is to the abbey gone
To pull the savin tree."

Parliaments were held here in 1189, and on February 10, 1334. Edward I. was here on June 6, 1296. Robert III. and James I. resided in the abbey. Royal marriages were solemnised between King James II. and Mary of Gueldres, on July 3, 1449; James III. and Queen Margaret, July 13, 1469; James IV. and Margaret of England, July 8, 1502; James VI. and Queen Anne, 1589; Mary and Darnley, June 29, 1565, between the hours of five and six in the morning. Prior Stewart, of St. Andrew's, was married here on February 10, 1562; the masquerade which followed provoked the ferocious invectives of Knox. Coronations were also held, for James II., who was

born in the abbey, on March 25, 1437; Mary of Guise, in June, 1538; Charles I., on June 18, 1633; and Queen Anne on May 7, 1590.¹

Gourlay and Stretton were here condemned (August 27, 1534) to be burned at the Greenside Rood; and on February 28, 154½, a priest, a canon of St. Andrew's, and two Dominicans, also suffered on Castle Hill, the scene of an *auto da fé* of a canon of St. Colm, Beverege, another friar, and a priest of Stirling, in the presence of the king. On May 7, 1662, after a consecration here, a procession was made by ten bishops walking from the palace of the Archbishop of St. Andrew's to the Parliament house.

The inventory comprised the following ornaments:—

October 12, 1493. One change or stand [*unum mutatorium novum*] of cloth of gold, chasuble, 2 tunicles, 3 albes.

1 stole, 1 maniple, and 3 amicts (*examitæ*).

For Lent, a chasuble of damask white, a stole and maniple.

For ferials, a chasuble, red [*valucie rubei coloris*], et 2 tunicles.

A suit of damask, green.

A suit of satin, black for the dead.²

A suit of blue colour [*glauçi*] damask.

A suit of the finest cramoisy [*crameseito*], red.

A suit of blue [*valucie blauir*].

A suit of green damask.

A suit of white cloth of gold.

A suit called "Douglas," a suit called "Earl Marshal's," &c.

An albe of pure silk called "St. Thomas Martyr's Albe."

For the high altar, 3 veils or offertories, with 3 frontals, and a veil for the step above the altar for festivals.

A carpet [*stragulum*] of red cloth of gold.

A carpet of damask, red below the altar, and one above the altar.

A carpet of black for the dead, and another powdered with the king's arms.

¹ Balfour, i. 275, 123, iv. 383; Camden's Brit., i. 338; Knox's History, 357; W. Forbes, 99; J. Major, 239; Beauties of Scotland, i. 122; Gordon's Monasticon; Hailes, ii. 320; Archæol., xxi. 492; Chalmers's Caledonia, ii. 752; Wilson Eccles. Antiq., ii. 183; Provinc. Antiq.; Chronicon S. Crucis, 29; Bannatyne Club; Billings, iii.; Arnot's History of Edinburgh; Grose, Antiq., i. 27; Fordun, v. c. 4347, xiv. c. 46, 50; Liber Cartarum Cœnobii S. Crucis; Notes by T. S. M., 65; F. C. Clarke, in Trans. of Arch. Inst. of Scotland; Chronicon de Mailros, 68; Extracta, 71, 238, 237; Trans. Soc. Ant. Scotland, iii. 9; Boece, xii. ch. 16; Parkyns' Mon. Rem., i. 3; Grose, i. 27, 35; Wilson, i. 45, ii. 87; Archæol., xxii. 7; Daniel's History; see p. 36.

² The requiem of the dead, and soul mass, at this time in Scotland were sung with a solemnity which Lindsay deprecated, namely, "with organ, timpan, trumpet, and clarion."—Pinkerton, i. 211.

- 2 carpets of white camlet for feasts of the B. V. Mary.
 3 cushions of cloth of gold and one of damask.
 4 curtains of double tartaryn of blue for the high altar, with their appurtenances.
 A cross of pure gold, with 30 precious stones, with a leather cover.
 A great silver cross, with its foot weighing 180 ozs.
 A cross of silver for the sacrament, with a chain of silver.
 A cross of crystal (for Palm Sunday).
 3 texts (covers of the Gospel books) of silver parcel gilt, 1 of glass, 1 of ivory.
 A tabernacle of ivory, reliquaries in the form of an arm, &c., a comb of ivory cum tela, a pastoral staff, a mitre with precious stones, a mitre of white damask, 3 rings for the abbot.
 10 chalices, called King Robert's, King David's, &c., St. Mary altar, Sandoun altar, Holy Cross altar, the Katharine altar, besides those outside the chancel door, viz., the parish altar and the infirmary altar. One of pure gold, with a paten, weighed 46 ozs., and had a leather cover.
 2 ancient candlesticks of silver.
 4 new candlesticks of silver, weighing 1 st. 4 lbs.
 3 palls of silk to carry the cross or sacrament.
 A great Eucharist of silver gilt, weighing 160 ozs., and 2 bells with precious stones (sacring bells).
 A great silver cup for the sacrament.
 A silver holy-water pot with the hyssop (sprinkler).
 2 silver censers and a silver ship.
 2 cruets (*folæ*) of silver for the high altar.
 Copes. 2 of red cloth of gold, with two morses silver gilt, one having precious stones.
 A cope of camlet.
 A cope of cramoisy cloth of gold, having the hart and Holyrood on the hood.
 1 of cramoisy gilt, with gilded wood (*lignis*), having a beryl on the breast.
 3 copes with horses of gold (*pullis*).
 A cope, purple, with black orphreys pro hamera.¹

¹ Bann. MS., vol. ii. pp. 22—26.

Abbots of Holyrood.

S. Crucis de Edwinesburgh, S. Crucis de Castello Puellarum.—*The Monastery of the Crag of Holyrood, Monastery of Holyrood in Maidens' Castle.*¹

Alwyn, Confessor to King David; resigned 1150.

1150. Osbert; built a great part of the monastery, and was buried before the high altar. He died December 16, 1150.

William; built the precinct wall. Fergus, Lord of Galloway, and founder of Tongland, Souleseat, Whitherne, and Trail, took the canon's habit here in 1160.

Robert.

- 117-. John. The convent removed to Holyrood, c. 1180, from below the castle. A provincial synod was held in the abbey in 1189.

- 12—. William. Bishop John, of Whitherne, became a canon, and was buried in the chapter-house.

Walter, Prior of Inchcolm; died January, 1217.

1217. William.

William, son of Owin; resigned 1227; was for eight weeks a hermit at Inchkeith,² and then returned as canon.

1227. Elias, son of Nicholas, a priest; drained the adjoining marsh, built the cemetery wall, and was buried in the eastern Lady Chapel.

Henry, Bishop of Galloway in 1255.

Ralph.

- 129-. Adam.

Elias. A parliament was held here in 1295.

- 132-. Symon de Wedale. A parliament was held in the abbey by Robert Bruce in 1326, and another in February, 1333—4.

John.

Bartholomew.

Thomas. A Council here, on May 8, 1366, denied the claims of

¹ The tradition of the Maidens' Castle, as a kind of Pictish royal convent, is disproved by the existence of Maiden Castles at Bowes, at Brough, and in Winterbourne, which simply designate a castle on a rock (*mai-dun*). It appears as Dunedin in 1107. Seventy years later, Cardinal Vivian, the Papal legate, held a council here.—Hutchins' Dorsetshire, ii. 171.

² This island was the chosen spot in which James IV., emulous of an earlier experiment, placed two infants with a dumb nurse, in order to discover the primeval language: the philologists of the day averred that the early babblings of the children were "very good Hebrew."

- Edward III. to the Scottish crown. King David II., in 1371, was buried near the high altar.
1372. January 11. John; he entertained John of Gaunt here in 1381, and in consequence Henry IV. spared the abbey in 1400.
1384. January 18. David. The abbey was burned by Richard II.
1386. May 8. John of Leith. In 1429, on the eve of a festival, Alexander, Lord of the Isles, who had burned Inverness, suddenly appeared in the church stripped to his shirt and drawers, and holding his sword by the point, knelt down to beseech the king's pardon in presence of the queen and court, and his life was spared. James II. was born in the abbey, October 16, 1430.
1435. September 5. Patrick. James II., "with the fire in his face," was crowned here on March 25, 1437, and in July, 1449, was married to Mary of Gueldres, who had been lodged in the Grey Friars' Convent during a week previous.
1457. Archibald Crawford, son of Sir William Crawford, of Haining, Prior; a Commissioner to treat with the English at Coventry, 1459, and to negotiate a marriage between the Duke of Rothsay and the Princess Cicely of England in 1474; Lord Treasurer in the same year. He built a great part of the abbey church. Arms, a fesse; a mullet in dexter chief.
1450. April 26. James. King James II., killed by the bursting of a cannon at the siege of Roxburgh, was buried here in August, 1460; and his successor, James III., on July 13, 1469, was married to Margaret of Denmark, a child of twelve years old, who added the Orkneys to the Scottish crown. The abbot died in 1483. Arms, a fesse between two mullets in chief, and three in base.
1483. Robert Bellenden; built the bridge—Chapel of Holy Trinity, SS. Mary and Ninian at Leith, 1493, and was a munificent benefactor: he resigned, and became a Carthusian.
1515. George Crichton, Bishop of Dunkeld, 1522.
1522. William Douglas, Prior of Coldingham; died 1528.
1528. Robert Cairncross, Provost of Corstorphine, Chaplain to James V., Lord Treasurer 1528, Abbot of Ferne, Bishop of Ross; died November 31, 1546.
- Adam Bothwell, Bishop of Orkney; died August 23, 1593.

INCHAFFRAY.

1200. INCHAFFRAY, *Insula Missarum*, "the Island of Masses," so called from the perpetual celebration of the divine service. The church of SS. John Evangelist and Mary was founded by Gilbert, the Earl of Stratherne, and the Countess Matilda, out of tender love to the memory of their firstborn son, who was buried here, just as Bolton Priory rose to commemorate a broken-hearted mother's sorrow for the "boy of Egremont." It was colonised from Scone. It stands on rising ground, which once, apparently, formed an island. Shapeless heaps—including gables, walls, and a vaulted chamber—are the only remains of a fine building, surrounded by corn-fields, which the canons cultivated by reclaiming the original marsh lands.

Abbots.

1200. Malis, a hermit.

1220. Innocent was the first abbot.

1258. Alan.

1271. Hugh.

1272. Thomas.

Maurice, Bishop of Dunblane, 1319. (See page 41.)
Christian.

137-. William.

William Franklyn.

146-. George.

153-. Gavin Dunbar, Archbishop of Glasgow.

1554. Alexander, Archbishop of Athens; Bishop of the Isles, 1553; Gallo-way, 1558; resigned the abbey in favour of a child, James Drummond.

The abbey had cells at Abernethy, Strathfillan, and Scar Inch, and held the livings of Holy Trinity Gask, Foulis, St. Bean Kinkell, St. Patrick Strogeth, St. Ethernan, Madderty, St. Cathan, Abruthven, and St. Mechesseoc, Auchterarder. The income was 666*l.* 8*s.* 4*d.* in money. The lands fell to James, son of David Drummond, created, in 1607, Lord Maderty. They now belong to the Earl of Kinnoul. Abbot Maurice distinguished himself at Bannockburn.¹ The abbots were preceptors [provosts] of Dunblane.

¹ Balfour, i. 44; Fordun, viii. c. 61, 73, ix. 37; Lib. *Insulæ Missarum*; Bann. Club; Extracta, 92; Harl. MS., 291, fo. 81; Beauties of Scotland, iv. 331; Lesléus, lib. vii.; Gordon's Monasticon, 268; Innes' Sketches, 204.

INCH COLM.

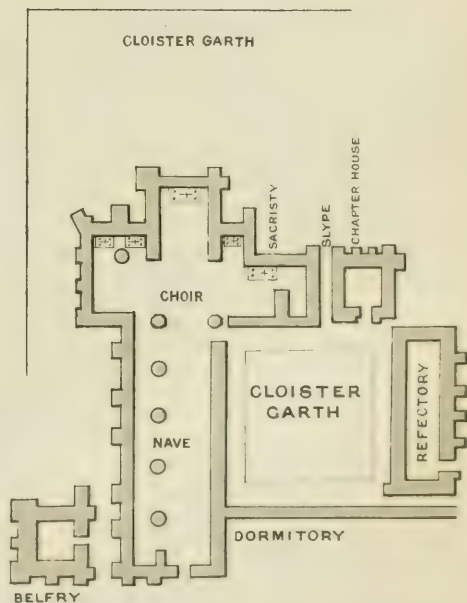
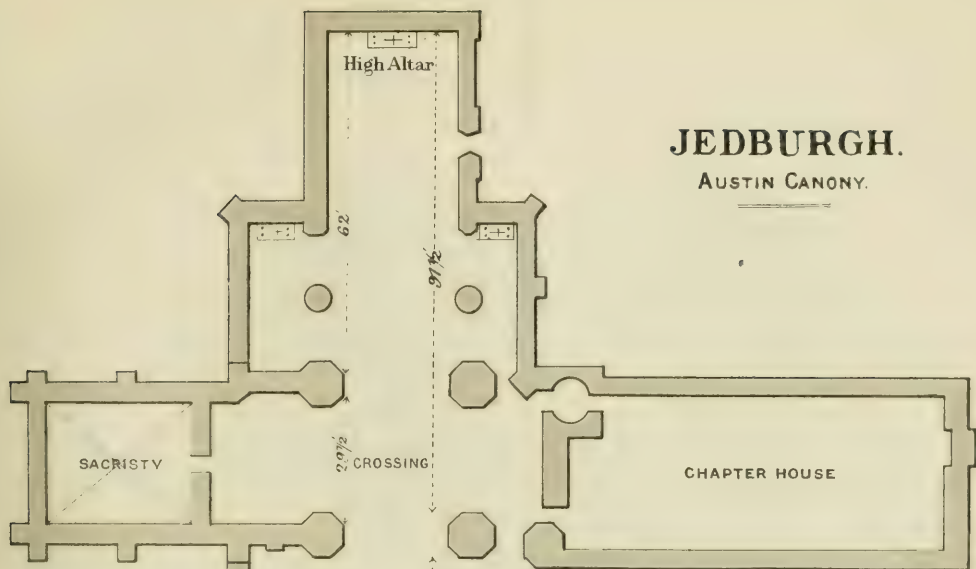
1123. INCH COLM, ST. COLMY'S ISLE (*St. Columba de Insula Æmonia*), near Inverkeithen, at the entrance of the Firth of Forth, two miles from Aberdour, was founded by King Alexander I., the Fierce, who had been entertained here by a hermit for three days in his cell, near a stone-roofed little chapel, which remains in ruins. It is about 11 feet long, and has a small wall-recess. Boece says Inchcolm was "as the carbuncle among precious stones."

From the sea, the light grey walls appear in a picturesque group, embracing a cruciform minster, with a tall square Early English tower, and a choir (*novum opus*) built by Bishop Richard, of Dunkeld, in 1265. The lean-to, or "to-fall," of a large building on the north of the choir was thatched with heather in the fourteenth century, and a lining of the same material was placed between the roof and the walls of the church to keep it warm, a fact which reminds us that St. Finan is said by Bede to have built a church after the Scottish manner, of oak beams, and thatched with reeds. The conventual remains are those of the refectory, with a wall-pulpit, abbot's house, a stone-roofed octagonal chapter-house, and a library over it. In 1405 the vaulted Lady Chapel on the south side of the choir was founded. The abbey was burned by the English in 1382, not without a revenge on the marauders by the "St. Quhalme" (sudden death), as they called St. Columba; and again in 1385. Fearful legends were set abroad of miracles wrought by the patron, of mutinous winds suddenly veering towards a leeshore, of violent storms and ships sunken like lead in mid sea; direful spectacles of wrecks and terrible apparitions, spoilers in horror hewing their own flesh, and impotently casting crags and huge stones when fire was quenched by unseen hands; but nevertheless the canons could not live on the island from 1421, in summer or autumn, for fear of the English seamen undeterred by idle rumours, until it received substantial fortifications. Three times the whole convent, except the church, was burned; and once all its sacristy was deprived of vestments of burnished silk and gold, books and bells, and ornaments of the altar.

Here Sueno is represented by Shakspeare as buying, for 10,000 dollars, the right to bury his Danes from Macbeth; and into Mortimer's Deep, it was said, the wicked ferrymen at night cast the leaden coffin which bore inside the body of the chief benefactor of the abbey, Alan Mortimer. Bishops Richard (1200) and Leycester (1214), of Dunkeld, were buried in the choir. Walter Bower, the continuator of Fordun, died abbot here in 1449.

JEDBURGH.

AUSTIN CANONY.



CAMBUSKENNETH.

AUSTIN CANONS.





John Dersi, Canon of Cambuskenneth, died here as abbot in September, 1394. In 1469 Thomas was prior.

The income was 138*l.* a year. The Lord Down, whose successor was the Earl of Moray, was the last commendator, and had it erected into a barony in his own favour. Keith says that Henry Stuart was created Lord St. Colme in 1611.¹ A single Danish monument remains in the island.

JEDBURGH.²

1118. According to Wyntoun, JEDBURGH, or Jedwood, St. Mary's, founded by Prince David, and as an abbey by King David I. for Canons Regular from St. Quentin's, Beauvais, 1147, stands in the midst of a valley on a sloping bank above the Jed, surrounded by hills, near the confluence of that river with the Teviot. The Chronicle of the Picts gives the date as 1143, and it is said John, Bishop of Glasgow, who died in 1178, placed canons here; probably these variations show processes of construction, as when, in 1150, the priory became an abbey. Between 1073 and 1100, like Melrose, Jedburgh was subject to Durham ecclesiastically, and politically to Malcolm III. The subjection of Scotland to York was theoretically based on the allotment of twelve suffragans to the northern church by Pope Gregory; and the existence of Saxon dioceses south of the Clyde and Forth, the episcopate of Trumwine over the Picts, Wilfrid's arrogant claim at Rome, the concession of the Scottish king in 1175, according to Robert de Monte, who mentions ten sees, and the letters of Calixtus II., Honorius II., Adrian IV., and Alexander III., gave colour to the assertion. In vain Hungus had designed St. Andrew's to be the head and mother of all churches in Pictland, for in 1125, when the see sought the pall, the other bishops, for very jealousy, staved off the measure until 1472, by the device of a Conservator Bishop in 1225.

The beautiful proportions of the nave are eminently striking, affording an exquisite example of the transition from Norman to Early English. It measures 133½ feet by 59½ feet, and was of nine bays. The exterior greatly

¹ Forbes, 98; Gordon's Monast., 51; Buchanan, lib. vii.; Leslæus, l. vi. 220; Boece, x. ch. 8, xii. ch. 4, 15; Balfour, i. 17; Fordun, v. c. 37, ix. c. 31, x. c. 20, 21, xiv. c. 48, xv. c. 13; Grose, ii. 299; Beaut. of Scot., iv. 143; Sibbald's Fifeshire; Pennant, ii. 108; Major Hist., 108; Harl. MS., 291, fo. 81; Extracta, 66, 107; Cardonell's Views; Montalembert, iii. 97, 278; Boswell's Views; Simpson, Arch. Ess., i. 67, 121.

² Jeffrey's Roxburghshire; Beauties of Scotland, ii. 99; Forbes, 99; Chron. of Picts, 388; Raine's North Durham, xvii.; Antiq. Rep., Pl. xv.; Fordun, v. c. 47; Grose, i. 131; Notes by T. S. M., 3; Wyntoun, B. vii. 5; Morton's Teviotdale; Jo. de Hagustal., 276; Domest. Papers Scotland, vol. viii., No. 82; Harl. MS., 291, fo. 81; Chalmers's Caledonia, ii. 159; Antiq. Repert., ii. 54—5; Cardonell's Views,

resembles that of St. Alban's. The north aisle of the nave and a portion of the beautiful base of the north wing are of the fifteenth century.

Romanesque, of a French type, occurs in the lower part of the tower, 130 feet high and 30 feet square, c. 1136, and the two arches eastward of it, which remind the visitor of Oxford. The low upper story is Decorated, and has angle turrets like Melrose and Dunblane, and a double bell-cot. The two piers towards the north are Norman, like the lower part of the choir, and the remains of the original transept belong to the early part of the twelfth century; whilst the south piers and greater portion of it were built in the fifteenth century. The choir, of two bays, has lateral chapels, and with the presbytery, which is 31 feet 7 inches long by 22 feet, makes the entire length of the eastern arm 62 feet. The local tradition attributes the delicacy of the ornament to the employment of a foreign artist. The minster is 234 feet long, about the length of Windsor and Sherborne. There were altars of St. Ninian and St. Mungo.

The shafted cloister doorway and western portal, two exquisite gems of architectural art, have very rich Norman ornament. A fragment of the chapter-house lies about sixty feet southward of the transept, with a slype intervening. The dormitory was on the west side of the garth. "Abbey Close" marks the site of the embattled gate-house or David's Tower.

The buildings were so wrecked by Sir R. Hastings that Edward I. distributed the canons amongst the English monasteries of the north in 1296. In 1523 the artillery of Lord Surrey, which it resisted during a whole day; in June 12, 1544, the storming by the wardens of the East Marches; in June, 1554, the gunners of Lord Eure, and in 1559 a battle between the French allies of the Scotch and the Spanish mercenaries of England, gradually converted the church into a ruin. Radulph Rus, who assassinated Bishop Walcher of Durham, was murdered by a woman and buried here; but his body was exhumed with shame by the orders of Bishop Turgot.

The lands were converted into a temporal lordship in favour of Sir Andrew Kerr of Fernhurst, created Lord Jedburgh in 1622: they now belong to the Marquess of Lothian. Forbes says the temporal lordship was erected in favour of Lord Hume, and afterwards Lord Roxburgh, who also received Kelso. The revenues, inclusive of Canonby and Restinot, were valued at 974*l.* 10*s.*, or 618*l.* 3*s.* 4*d.*, besides rents in kind.

The Abbey held the churches of Jedburgh, Eckford or Eckheid, Hownam, Oxnam, Longnewton, Dalmeny or Dummany, Barton and Grendon (the gift of Malcolm IV.), Scone, Crailing, Nesbit, Penderlith, Hopkirk, Belshers,

Abbotsleigh Hunts, Bassenthwaite and Kirkanders (Cumberland), Lidal and Doddington.

Priors of Jedburgh.

1139. Daniel.

Abbots.

1147. Osbert; died 1174, first abbot.

Richard the Seer, Cellarer; died 1205.

Hugh, Prior of Restineth.

Kennoch.

Hugh; resigned in 1239.

Philip; died 1249.

Robert de Gyseborne.

Nicholas; resigned 1275.

John Morel.

William; died 1328.

Robert.

133-. John.

144-. Walter.

147-. Robert.

1478. John Hall; added to the buildings of the abbey, with stones of a red hue.

—-. Thomas.

150-. Henry.

John Home; sat in Parliament at Perth 1513.

Andrew, son of the Earl of Home. Arms, a lion rampant.

ST. ANDREW'S.

(See Cathedral Churches.)

The cells were Lochleven, Isle of May, Monimusk, Potmoac, and Pitten-weem.

SCONE.¹

114. SCONE, Holy Trinity, SS. Mary, Laurence, Augustine, and Michael, two miles from Perth, on the north bank of the River Tay on the Cupar

¹ Pennant, ii. 116; Forbes, 98; Balfour, i. 125, 104, 153, 88, 316; Antiq. of Aberdeenshire, ii. 133, 97, 425; Fordun, v. c. 37; Liber Ecclesiæ de Scon; Bannatyne Club; Wyntoun, vii. v. 57, vii. iv. 57; Hailes, i. 4; Extracta, 66; Harl. MS., 4622, 4623; Holinshed, 590; Chron. Mailros, 65; Boece, xii. ch. 15; Dalrymple, 371—375; Beauties of Scotland, iv. 295; Knox's Hist., 130; Gordon's Monasticon, 27; Innes' Sketches, 121; Burton, ii. 271; Hist. Rec. North. Prov., 178.

Angus Road, was founded by King Alexander I., and colonised from St. Oswald's Nostell in 1107, Wyntoun says; but it was not consecrated until 1114; in the following year it was given over to the Austin Canons, having been a Culdee foundation. At the close of the twelfth century it suffered by fire, and again was severely handled by the English on August 17, 1298, after the Battle of Falkirk. Malcolm IV., in 1164, had granted a charter for aid to restore the abbey; Edward I. robbed it of its especial glory, the Stone of Destiny; but still it was the political and ecclesiastical heart of the nation, until in 1559 the stately church was pulled down by the congregation and ignorant zealots of Dundee and Perth. In vain the friends and soldiers of the Bishop of Moray garrisoned the walls, and persons of the highest distinction interfered for its preservation. A pretext of violence was found in the wound of one of the gang shot from the house or thrust through with a keen rapier, while trying to force the doors. Knox candidly avows the true reason was the hope of spoil; whilst he complacently records that he saved the granary (his thoughts even on his deathbed ran upon sparing the money of the church, as his lifetime was spent in destroying its integrity): one night sufficed to destroy the "whole reparation and ornament," "ransacking the church, offending charity," and on the morrow, having sacked it, they committed all that was left to the "merciment of fire," "a flame passing up mightily," fierce and destructive as the evil passions which this master-mind kindled.

The spirit which stirred "Leslie's March" inflamed the real mover in the ghastly ruin of havoc elsewhere as much as here.

"When to the kirk we come
We'll purge it ilka room,
Frae papish relics and a' sic innovation,
That a' the world may see
There's nane in the right but we,
Of the auld Scottish nation.
Jenny shall wear the hood,
Jocky the sark of God (the surplice),
And the kist-fou' of whistles (the organ),
Our pipes braw
Shall hae them a'."

The abbey held the churches of Scone, Cambus Michael, Kinfauns, Logierait, Blair, Redgorton, Kilspendyrail, Logie, Liff, Dundee, and Invergowrie. The income was 1140*l.* 6*s.* 8*d.* Scots, besides contributions in kind. There were eighteen canons. It was erected into a temporal lordship in

favour of the Earl of Gowrie, upon the resignation of his son, the commendator: afterwards Sir David Murray became Lord Scone in 1604.

There is not a trace of this historic abbey, which received the mitre from Benedict XII., and Edward I. begged the Pope to abolish, as round it centred Scottish loyalty. In it were held the coronations of Malcolm III. on April 25, 1057; Robert I. March 27, 1306; David II. on December 8, 1331; Robert II. and Euphemia in 1371; and James I. and Lady Jane Beaufort, May 21, 1424. The famous Black Parliament met here in 1320. It was one of the four shrines for popular pilgrimage in the beginning of the sixteenth century.

Priors of Scone.

Robert, Canon of St. Nostell's, Bishop of St. Andrew's.

Nicholas; died 1140.

Dionysius.

Thomas the Scot; died 1154.

Isaac; died 1162.

Abbots after 1173. Prebendaries of Dornoch.

Robert, Canon of Jedburgh, Prior of Restennet; died 1186.

Robert; resigned 1198.

Reinbald.

William.

1225. Philip.

Robert; resigned in 1270.

127-. Nicholas.

129-. Thomas; sent prisoner to England in September, 1306, after the coronation of Robert Bruce.

130-. Henry.

1306. Simon de Ughreton.

132-. Adam de Carale.

135-. William.

Lawrence of Londres, Professor of Law at St. Andrew's.

1418. April 25. Adam de Crenach.

William.

Thomas de Camera.

146-. John, Vicar-General of St. Andrew's, 1471.

149-. James.

Lord Alexander Stewart, Abbot of Inchaffray, Bishop of Moray;
buried at Scone, 1534.

Hon. Patrick Hepburn, Bishop of Moray.

PRIORIES OF AUSTIN CANONS.

ABERNETHY (APURNETHIGE).

1273. **ABERNETHY** (St. Bride's), Abrenethea (St. Abrinca), the metropolis of the Pictish kings, eight miles and a half from Perth, originally founded by King Garnach in 565; Leslie says, King Garnard, in 716; other authors say Nectan I. in 458, or Nectan II. in 600. The Chronicle of the Picts says, Garnald, son of Donald, in 583. When Nectan, son of Morbet, dedicated Abernethy to St. Bridget, Darlughdach, the abbess of Kildare, where her undying fire was kept burning, according to the legend, sang alleluia at the offering. Kenneth removed the see to St. Andrew's. The Culdees had a college and seminary of the Holy Trinity here in 1057.

Iona, in 731, had lost in part its supremacy over the Pictish church east of Drumalban, and Abernethy succeeded to it: as Fordun says, "there were three elections held there, when there was but one bishop in Scotland," until in its turn it yielded the primacy, in 849, to bishop abbots at Dunkeld, which had been founded by Constantine before 820. During this later period (849—906), there were no actual dioceses, according to Boethius, but every bishop did pontifical acts without restriction of place, until, in the time of Turgot, the previous superiority of the earlier church lapsed to the new see of St. Andrew's, which, like the other bishoprics, was subject to York. The last Celtic primate of the Scots, Forthadh, Archbishop of Alba, died in 1093. In 1148 the Orkneys and Sudreys were suffragans of Drontheim. Even in the early part of the twelfth century the bishops of St. Andrew's were called territorially archbishops of Alba or of the Scots, in distinction to the purely diocesan prelates. They were not over-rich, for at the Council of Lateran, which Gregory of Ross attended, two were present—"one," say the chroniclers of Bremen, "bestrode a single horse, and his fellow came afoot with a footboy."

¹ Reg. Prior. S. Andrew; Chron. of Picts, clxv.; J. S. Muir, xxx.; Wyntoun, v. xii. 1101; Fordun, x. 6, 33, 38, 6, 12; Green, ii. 251; Pannart, ii. 187; Leshons, 165; Genib, i. 132, 242; James' Sketches, 149; Mon. Hist. Brit., 179; Bede, v. 21; Councils and Eccles. Doc., ii. P. 1. p. 110; Simpson, Arch. Ess., i. 134.

Canons were introduced at Abernethy from Inchaffray in 1273; the church in the twelfth century had been given by William the Lion to Arbroath, the abbot of which held it as a prebend of Dunblane Cathedral. The priory was valued at 706*l.* 11*s.* 2*d.* a year. William I. here received the homage of Malcolm Canmore in 1072.

Close to a croft called the Bishop's Yard, a round grey tower, once belfry, watch-loft, and refuge, tapers up to a height of 74 feet, with a circumference of 48 to 32 feet. Dr. Petrie attributes it to Northumbrian workmen, 712-17.

BLANTYRE—A CELL OF HOLYROOD.¹

Before 1296. BLANTYRE, Clydesdale, eight miles from Glasgow, opposite Bothwell Castle, founded by Alexander II. as a cell of Jedburgh or Holyrood. A few conventual remains of red granite, with elms growing out of the walls, a vault, and two gables, crown the masses of greenwood upon a rock overhanging the Clyde, a position which drew forth the admiration of Wordsworth. The prior sat in Parliament in 1289. In 1451 William Fresell was prior. In 1296 Prior William is mentioned, and 1531 Robert Coutts.

The canons of Jedburgh used to take refuge here when the English crossed the border. Sir William Wallace, whose glory was hatred of England, is said to have escaped his English pursuers by slipping out of a window and so dropping down the face of the crag. Miss Jane Porter introduces a hypothetical subterraneous passage into her novel of the "Scottish Chiefs," which, if it existed at all, was simply a drain.

The lands were granted to Walter Steward, Treasurer of Scotland, son of the Earl of Minto, created Lord Blantyre July 10, 1606. The revenues amounted to 131*l.* 6*s.* 7½*d.*

CANONBY.²

Before 1165. CANON-BY, or Canabi, St. Martin's, co. Dumfries, called the House of the Religious of Liddale, in the parish of Castletown, and founded by Turgot de Rosdale as a cell of Jedburgh, on a peninsula between the mountain torrent of Liddal and the River Esk. Prior William, in 1296, swore fealty to Edward I.

¹ Beauties of Scotland, iii. 133; Chalmers's Caledonia, ii. 753, iii. 643; Harl. MS., 291, fo. 81; Lanarkshire, 320; Wordsworth's Poems, v. 379; Gordon's Monasticon, 206.

² Harl. MS., 4623, fo. 193; Dumfriesshire, 482, 490; Beauties of Scotl., ii. 98, 288; Gordon's Monast., 267; Chalmers's Caledonia, iii. 152.

It held the churches of St. Abbulbie or Selbie, Waulhopdull, and Cassiltoun. Its income was 20*l.* 13*s.* 4*d.* It was annexed to the crown in 1587, and, with Jedburgh, granted to Alexander Home in 1606. From him it passed to the Buccleuchs.

It was laid in ruins by the English in 1542, after the Battle of Solway Moss, and there are a few remains retaining a canopy of a tomb at Hal (Holy) Green, half a mile from Canonby Village.

COLONSAY—A CELL OF HOLYROOD.

COLONSAY, St. Oran's in the Isles, founded by St. Columba, and probably deserted when the Church of Oransay was erected, and then refounded by an unknown benefactor (probably a Lord of the Isles), in fulfilment of a vow, as a cell of Holyrood. The bare ruins of the church remain. The cloister was destroyed in the last century. The earlier Culdee college bore the name of Kil-Oran. St. Columba is said to have landed first on Colonsay, but having immediately climbed a hill hard by the place, found that he could still see Ireland, his beloved country. The trial was too severe for his heart, and he at once re-embarked in order to find a spot from which the land which he had for ever forsaken should be no longer visible. He reached Iona, at "the bay of the osier bark," and after mounting to the highest ground on a cairn, still called the Cairn of Farewell, gazed into the far distance, where only waves closed in his horizon.

CRUSAY—A CELL OF HOLYROOD.

CRUSAY IN THE ISLES, founded by St. Columba originally, and refounded as a cell of Holyrood.

INCH-KENNETH.

INCH-KENNETH, between Mull and Iona. There are ruins of a church 60 feet by 30 feet. The bell and altar were only removed in the present century.¹

INCHMAHOME, OR ST. COLMOC'S.

INCH-MAHOME (*Insula St. Colmoci*), or St. Colmoc's, Innis Mothamb, Inch Maquhomok, the Isle of Rest; SS. Mary and Columba's, beautifully situated,

¹ Macculloch's Highlands, i. 627.

almost enveloped in foliage, on St. Colmoc's Isle, in Loch Menteith, three miles and a half from Aberfoyle. It was founded by Murdach, Earl of Menteith, as a cell of Cambuskenneth, in the thirteenth century, and was united to the Chapel Royal of Stirling by James IV., who was a great benefactor. There were four chapelries. Robert Bruce was here in 1310. Prior Adam in 1296 swore fealty to Edward I.

The nave of three bays, including the arch of a north-western tower, as at Dunkeld, has the peculiarity of the order—only a north aisle. The choir, 76 feet 6 inches, is aisleless and Decorated, with an east window of five lights, and containing the seats for the clergy, an ablution drain, the effigies of a cross-legged knight and lady of the family of Stewart, with the arms of the wife lovingly twined round her husband's neck, sweet in their lives, and in death not divided. The oblong church, begun in 1238, measures 115 feet by 36 feet, and is entered by a fine western doorway. It had an organ in 1548.

To the south are the calefactory and parlour, forming the vaulted sub-structure of the dormitory, having a bench-table. The walls of the refectory and kitchen also remain.

Robert Bruce was here April 15, 1313, and Queen Mary after the battle of Pinkey on September 10, 1547. Queen Mary's Bower still commemorates the garden of the happy little princess before her removal to France, whence she returned with a heavy heart, foreboding the disloyalty, violence, and fanaticism of her ruder country. King David II. was married here, in 1363, to Margaret Logie. The priors held the churches of Kilmadoc of the Port, Lany, and Lunthathen.

The income was 234*l.* a year, and the lands were granted to John, Lord Erskine, Abbot of Dryburgh, afterwards Earl of Mar and Lord Cardross.¹

ISLE OF MAY.

ISLE OF MAY. SS. Adrian (Odran) and Colman, founded near the site of St. Adrian's Chapel by David I., as a cell of Reading, on a treeless island, guarded by basaltic cliffs, and rich in pastures, whence its name.

So it continued until Bishop Wishart purchased it for 700 marks, and gave it to St. Andrew's. It contained Chapels of SS. Ethernan and Mary. There was a detached chapel of St. Adrian, frequented by pilgrims, especially

¹ Stirling's *Inchmahome*; Brown's *Horæ Subsecivæ*; Professor Middleton's *List of Religious Houses in Spotswoode*, 4th Edition; E. F. C. Clarke in *Trans. of Arch. Inst. of Scotland*; Harl. MS., 291, fo. 81, 4623; Holinshed, 551.

by longing Hannahs; where Mary of Gueldres first prayed on Scottish soil. In 1506 the Scottish king gave alms to a hermit residing here.

It seems that this priory was abandoned in time for St. Mary's, Pitten-weem, as less exposed to incursions by the English shipmen, and nearer to the superior house. It was granted to Andrew Learmouth, Provost of St. Andrew's, as barren and unprofitable, owing to English rovers.¹

The names of Altar-stones, Pilgrims'-haven, and Kirken-haven, still keep alive the memory of the original cultivators of the Isle. Rind or Rindelgros, Perthshire, was a cell of this house.

Priors.

1166—1213. Hugh Mortimer.

John.

1340. Martin.

Lawrence, son of Lord Oliphant.

1544. Andrew Foreman.

LOCH TAY.²

1122. LOCH TAY. St. Mary's, founded by King Alexander I. as a cell of Scone, on an island covered with sycamores and ash-trees, near the foot of the lake. In it his consort, Sybilla, daughter of Henry I., was buried in 1122. The church was 140 feet in length, forming an oblong 24 feet wide, of which the side walls and gables remain.

On March 31, 1509, the buildings were burned, owing to the carelessness of the servants. "The last residents" (*i.e.* after 1565, the date of the first market), says Sir Walter Scott, "were three nuns, who came out only once a year, and that to a market at Kenmore, which hence is still called 'Holy Women's Market.'"³ Here the captain of the Clan of Clanquhile was buried. The ruins possibly suggested the description of St. Ruth in "The Antiquary."

LOCHLEVEN (*Insula Lacus de Levin v. St. Servani infra Lacum*), ST. SERF. According to tradition, this saint came from Holy Land, and thus recalls St. Rule and the monks of the Eastern Church. Brudo, King of Picts, in

¹ Fordun, ii. pp. 110, 111; Stuart Pref., xxvi.; Bishop Forbes' Kalendar, 267; Gordon, 109.

² Beauties of Scotland, iv. 212; Keith, 385; Fordun, v. c. xl.; Perthshire, 466.

³ Chron. of Canongate, notes to ch. x.



842, on this flat and barren island, founded a College of Culdees, who are called both monks and eremites. This is the earliest historic record of Culdees. Before 995, on condition of receiving food and clothing, they gave over the island to the Bishop of St. Andrew's, Fothad, son of Bran, Bishop of Alba, who probably preceded Cellach I. The name of Eremites was borne by conventual communities at a later period, as by the Eremites of St. Austin, St. Jerome, and St. Paul. At first the rule of St. Columba made his recluses live in "a fast place with one door." And the Austin Friars were simply an aggregate of small religious communities and eremites, living without rule, enrolled by Pope Innocent IV. in the thirteenth century. Queen Margaret, who, Orderic Vitalis says, restored Iona, after it had fallen into decay from protracted wars, found hermits scattered all over Scotland, as Theodoric tells us. The "barbarous rites" and "special use" must have consisted solely in ceremonial; for we find a pastoral lectionary gradual and missal transferred to the Austin canons (1144—50) along with ecclesiastical vestments, Origen, the Sentences of the Abbot of Clairvaux, three quaternions (sheets) on the Sacraments, part of a Bibliotheca (Holy Bible), the Acts of the Apostles, the Gospels, Prosper, three Books of Solomon, a gloss on the Canticles, a dictionary, a collection of the Sentences, an exposition of Genesis, and the Exceptions of Ecclesiastical Rules. King David I. gave the Priory as a cell to St. Andrew's in 1145. In 1225, Simon, Canon of St. Andrew's, and in 1395 Andrew Wyntoun, the chronicler, was prior. A few ruins, 30 by 20 feet, remain.

The income was 111*l*. The priory held the churches of Markinch, Scoonie and Hurkyndorath (Auchterderran), Portmoac, Balchristie, and Bolgie. Few catalogues of monastic libraries remain—one of the Culdees of Lochleven of the twelfth century, preserved by Jamieson; another of Stirling, four hundred years later, is noticed by Dalzell, and the third that of Glasgow. There are historical notices of English purchases of vellum and parchment from Scotland in mediæval times, and a manufactory of the kind long lingered in the neighbourhood after the suppression of this house.¹

MONYMUSK.

MONYMUSK. SS. Mary and John Evangelist, in Mar, county Aberdeen, endowed 1138—53. A Culdee establishment, as at St. Andrew's,

¹ Reg. Prior S. Andreæ; Gordon's Monasticon, 90; Beauties of Scotland, iv. 39; Fordun, vi. c. l. iii. c. ix. xiii. c. 30; Pennant, iii. 81; Grub, i. 133; Councils and Eccles. Doc., ii. p. 1, 118, 147, 153.

including the usual complement of a prior and twelve members, was founded here by Robert, Bishop of St. Andrew's, Roger, Earl of Buchan (1179), and Gilchrist, Earl of Mar (1199—1201). The original church was erected by King Malcolm III., in performance of a vow which he made to St. Andrew when Ross, Caithness, Moray, and the Isles rose up against him in arms in 1080, and was affiliated to St. Andrew. The Norman basement of the tower, 17 feet 3 inches by 15 feet 1 inch, remains. The church included a nave, 48 feet 8 inches by 20 feet 7 inches, and a choir, 16 feet 5 inches by 14 feet 9 inches, with a later polygonal apse. The very foundations were ploughed up in the last century. The Culdees possessed a refectory, dormitory, and chapel; but were required to use the parish cemetery for interments; for possibly their own yard was regarded as the "desert" in which their own eremites, according to the rule, could dwell. Musk means a moss.

There were formerly twelve Culdees. In 1221 the bishops of St. Andrew's received power to nominate the prior out of three persons presented by the Culdees; and at length this community was, between 1234 and 1245, replaced by Austin canons, who were confirmed here. The priory held the churches of St. Andrew Nemoth, Crathie, St. Marnoc Leocheld or Loychel, Braemar, St. Andrew Alford, Ruthanen, St. Diacon Kege, Invernochren or Strathdon, Aberchuder, and St. Andrew Kindrocht, in 1245. The revenues amounted to 400*l.* when, in 1556, the buildings had been destroyed by the Forbes family. The priory was attached to the Bishop of Dunblane as Dean of the Chapel Royal, Stirling, in 1617. The lands fell to Forbes, of Monymusk. After the year 1300 the bishops of St. Andrew's sat in Parliament as Lords Keig and Monymusk.¹

Priors.

- 121-. Brice, a Culdee.
 Richard Strachan.
 John Hay.
 John Akenhead.
 152-. David Farlie.
 Thomas Davidson.

¹ T. S. Muir, *Notices, &c.*, 142; *Trans. Soc. Ant. Scotl.*, vi. 218; *Antiq. of Aber.*, iii. 483, 169; iv. 693, 467; Gordon's *Monasticon*, 100; Hutton's MS., 8143, fo. 5.

Alexander Spens.

1542. Hon. John Elphinstone, Canon of Aberdeen, Rector of Invernochty.

Hon. Robert Forbes.

John Hay, Envoy to Queen Elizabeth, 1545.

ORANSAY.

ORANSAY, or ORNESAY. St. Oran's, in the Isles, founded originally by St. Columba, and refounded by the Lord of the Isles in the fourteenth century as a cell of Holy Rood. The remains are Transitional Early English, an oblong 77 feet 8 inches by 18 feet, with a lateral chapel with tombs of two Macduffs. It retains a cloister garth, 28 feet 8 inches square, with two alleys having seven triangular-headed arches, resting on square pillars, with heavy mullions and transom. The south alley had a round arcading of five members: the north alley is destroyed. The church was on the north of the enclosure. There is a fine cross 12 feet high, with a crucifix, for Prior Colin, who died 1510. There are also effigies of an abbess, and of Abbot Macdufie, 1539, and an incised slab of Murchard Macdufie, infamous for his tyrannical acts, who was slain by a Lord of the Isles. On it a sword, a deer hunt, and a galley in full sail are represented. Pennant saw two effigies of 7 feet in height, which he considered to be "a flattery of the sculptor." At that time a tall ensign-staff, which had been preserved during two centuries, stood near the abbot's tomb. It was said that on it depended the fate of the Macduffs. The priory gave a second title to Archibald, Earl of Isla. The last abbot, Robert Lawmont, Chancellor of Stirling Chapel, was the last prior in 1555.¹

PITTENWEEM.

PITTENWEEM (a cave), St. Mary's, Fifeshire, was at first a cell of Reading, and subsequently of St. Andrew's, founded before 1270. Colonel Stuart became commendator in 1567, and in 1609 his son was created Lord Pittenweem. A portion of the precinct wall remains, and resembles that of St. Andrew's in adjoining the harbour and shore eastward of the town. At the north-east corner of Abbey Walk there was a fortified

¹ Pennant, ii. 269; Argyllshire, 545; Pinkerton, iii. 653; Gordon's Monasticon; Add. MS. Brit. Mus., 6728, fo. 96, 6770, fo. 1; Boswell's Views.

tower and gate; and on the north side was an archway with the arms of Archbishop Forman, 1504. Opposite the foot of Lady Wynd stood the Lady Chapel, about 20 feet long. On the south of Rotten Row, a name common to Glasgow, Aberdeen, and Shrewsbury, was the hostry, or guest-house. On the east side of the modern church is the priory gateway, with a corbel-table, about 30 feet in height, and ivied, facing eastward: it led into the court, or inner close. Traces of the refectory on the south, with a reader's pulpit, built on a vaulted substructure, and measuring 40 feet by 12 feet broad; the Prior's Lodge, or the New Gallery; and the dormitory and chapter-house, are pointed out. John Roul was the last prior, and having retired on a pension, died in 1559.

The income was valued at 412*l.* 12*s.* 8*d.*, besides rents in kind. The priory held the churches of Anstruther, Kindisdaster, Rind, and Waster.¹

PORTMOAC.

PORTMOACK. St. Mary's, situated on St. Serf's Island, on the north side of Lochleven, $4\frac{1}{2}$ miles from Kinross, replaced a house of Culdees, founded in 838 by Eogasch, King of the Picts, and dedicated to St. Mary. It was granted to St. Andrew's Cathedral by Bishop Arnold, and then Bishop Benham consecrated a new church to SS. Stephen and Moac on August 21, 1243. John Duiram, the sub-prior, united it to St. Leonard's College, October 5, 1570.

The income was valued at 111*l.* 13*s.* 4*d.*, besides rents in kind.²

RESTINOT.

RESTINOT, St. Peter's, one mile north of Forfar, a cell of Jedburgh, 1149—63 [or Cambuskenneth], was founded in the reign of King David, on the site of an earlier church, erected by St. Boniface [Cuiritin or Queretinus of Rosmarkie], an Irishman, in 624, when he also founded those of Invergowrie and Tealing. Malcolm the Maiden made it a cell of Jedburgh. John, son of Robert Bruce, is said to have been buried here. It was only accessible by means of a causeway and drawbridge, being surrounded by a loch, and therefore the muniments and treasures of Jedburgh were conveyed hither in times of English wars or forays across the border. It held the churches of

¹ *Beauties of Scotland*, iv. 107; *Gordon's Monasticon*, 122; *Stuart's Isle of May*, lix.; *Grose*, ii. 182; *Sibbald's Fife*; *Harl. MS.*, 291, fo. 81.

² *Registr. Prior. S. Andrew*; *Beauties of Scotland*, iv. 40; *Gordon's Monasticon*, 99.

Craignatharach, Abewennox, Pethefrin, Tealing, Dysart, Eaglespether, Forfar, Donenauld, and Aberbinno. The income was 275*l.* 10*s.* 8*d.* The ruins comprise the walls of an oblong church, 65 feet by 20 feet, with lancets on the sides and an eastern triplet; a drain, aumbry, priest's seat, and font-bowl. There are also a lateral sacristy on the north-east side and a tower on the north-west, with a broach spire of Early English date, 70 feet high. Traces of the walls and carols of a cloister enclosing a garth of 60 feet square remain.¹

The lands and site were granted, in 1606, to Sir Thomas Erskine, afterwards Earl of Kelly.

Priors of Restinoth.

Robert, Abbot of Scone, 1162.

1178. William.

Hugh, Abbot of Jedburgh, 1205.

Berengarius.

German.

126-. William.

Robert; swore fealty to Edward I. 1296.

132-. Bernard.

1330—6. John de Eskdale.

134-. Alexander.

141-. James of Keith.

147-. William Lyndsay.

148-. William Rutherford.

ROSNETH.

ROSNETH, or Kilmodan. St. Mary's, in Dumbartonshire, was a cell of Cambuskenneth, founded by the Earls of Lennox on the site of a Culdee foundation first established by St. Modan. It was given to Paisley in 1225, and united to the Chapel Royal, Stirling, by James IV.

ROTHSAY.

ROTHSAY, St. Mary's. There are remains of a choir measuring 27 feet 7 inches by 17 feet 8 inches.²

¹ Extracta, 255; Jervis' Angus, 417; Beauties of Scotland, ii. 98, iv. 371; Gordon's Monasticon, 256; Grose, ii. 263.

² Archæologia Scotica, ii. 466.

ROWADIL.

ROWADIL, St. Clement's, Isle of Harris, at the south-east end, founded by Macleod of Harris, as a cell of Holyrood. The Early Decorated church is cruciform, 51 feet 10 inches by 15 feet 2 inches, with a western tower of four stories, 60 feet high, and transeptal chapels. The nave measured 31 feet 8 inches by 15 feet 2 inches, and the choir 20 feet 2 inches. It was burned down by accident. There is a remarkable pedimented monument, with an arch, inscribed with an effigy of Alexander Macleod, who died 1428; with a variety of subjects, the arms of the clan, Dunvegan Castle, a galley, the weighing of souls, the reception of the soul at its passing, the Holy Trinity of St. Mary, saints and legendary subjects.¹

ST. MARY'S ISLE, TRAIL—A CELL OF HOLYROOD.

c. 1129. ST. MARY'S ISLE, Trail, one mile below Kirkcudbright, a cell of Holyrood, founded by Fergus, Lord of Galloway, to regain the favour of King David, whom he had offended; he appeared in the habit of a canon regular, and was introduced to the king by the Abbot of Holyrood in full chapter. It stands upon a promontory formed by the sea at the mouth of the Dee River, and once insulated by the tides.

It held the churches of Galtway, Anworth, and Kirkmadon. The site of the precinct-gate is called Great Cross, and Little Cross denotes the place of the court-gate. There is not a vestige of the church (except a Decorated font) left, it having been obliterated to build Lord Selkirk's house, which Paul Jones, son of a gardener on the estate, robbed. Gilpin tells the story in a most amusing manner. The revenues are variously estimated at 30*l.* 11*s.* 4*d.* and 23*5l.* 4*s.* 4*d.* The prior was a lord of Parliament.²

SCAR INCH.³

SCAR INCH, Holy Trinity and St. Cathan's (the uncle of St. Blane), a cell of Inch Affray, founded by Macleod of Lewes, or, Hutton says, the Lord of Isla, son-in-law to Robert II.

¹ Macculloch's *Highlands*, iii. 166; T. S. Muir's *Notes*, 68; Gordon's *Monasticon*, 208.

² Chalmers's *Caledonia*, ii. 735, iii. 304; Gordon's *Monast.*, 202; Harl. MS., 4623.

³ Add. MS. Brit. Mus., 8144, fo. 175.

STRATH-FILLAN.¹

1314. STRATH-FILLAN, St. Fillan's, on the water of Dochart, near Holy Loch or Loch Carn, Perthshire, a cell of Inch Affray, founded by Robert Bruce as a thank-offering for his victory. It is dedicated to the saint who wrote with a hand of glory, and whose arm accompanied the King to Bannockburn.

The Priory was valued at 40*l.* 1*s.* 6*d.* The Palmer in "Marmion" bends his way to St. Fillan's blessed well,

"Whose spring can frenzied dreams dispel,
And the crazed brain restore."

¹ Brev. Aberdon., PP. Sanct. Temp. Hyem., fo. xxvi. Notes to Marmion, 18.

PRÆMONSTRATENSIAN CANONS.¹

PRÆMONSTRATENSIAN Regular Canons, or White Canons, an order under the rule of St. Austin, reformed (1126) by St. Norbert of Cleves, Archbishop of Magdeburg, at Premontre, in the diocese of Laon, so called as having held the altar of the great church "pointed out" by an angel in a meadow. The canons wore a black cassock, rochet, a square-cornered white cap, and long white cope, and carried an almuze of fur over the right arm.

Several peculiarities in the ground plan of their minsters is explained by the fact that all processions were prohibited, and, imitating Cistercians, they were a retired farming community, unlike the cultivated Austin Canons. Tongland was colonised from Cockersand. The abbots were never mitred.²

DRYBURGH.

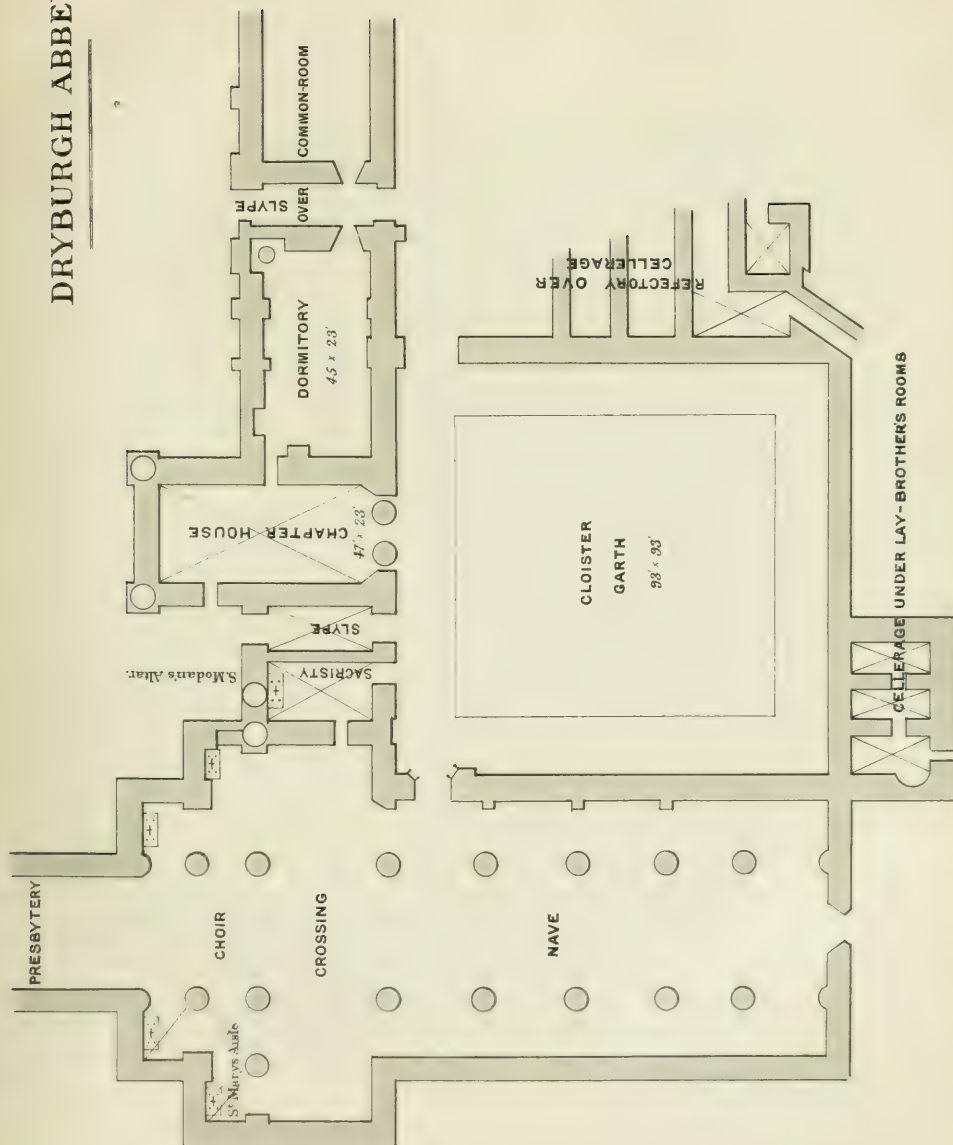
c. 1141. DRYBURGH [Oak Burgh], St. Mary's, in Teviotdale, founded by Hugh de Morville (Constable of Scotland, and a nephew of the murderer of St. Thomas), and his wife Beatrice de Beauchamp. It was colonised from Alnwick on December 13, 1152. On St. Martin's Day, 1141, the abbey was first occupied, and in 1150 the cemetery of St. Martin was consecrated in order "that foul spirits might not walk therein," and a second cemetery was added in September, 1208.

The buildings are seated in the deep gloom of the woods, beautifully situated on a peninsula washed by the Tweed, ten miles above Kelso, and three below Melrose, and have been rendered familiar by the genius of Scott

¹ Balfour, i. 13; Chron. Mailros, 78; Fordun, v. c. 43, xiv. c. 50; Liber S. Marie de Dryburgh, Bannatyne Club; *Annals of Dryburgh*; *Cross*, i. 102; Notes by T. S. M., pp. 3, 45, with a plan; Rickman, 287; Gent. Mag., cli. 292; Dryburgh, its Monks and Lords, 1864; Billings; Morton's Teviotdale; Extracta, 152; State Papers Scotland, vol. viii., No. 80; Pennant, ii. 269; J. Major, 265; Forbes, 101; Harl. MS., 291, fo. 81; Monasticon, ii. 1054; Dempster, lib. iv. n. 417; Mon. Anglic., vii. 1151; Lawson's Scotl. Delin., 201; Beauties of Scotland, ii. 17; Gordon's Monasticon, 321; Chalmers, ii. 336; Storer, Pl. 32—3; Cardonell, 3; Pittier's Views, Pl. 45; Delices de l'Ecosse, vi. 1157; Boswell's Views; Hoveden, i. 211.

² See Sacred Archaeology.

DRYBURGH ABBEY.





as Kennoquhar. The remains consist of six bays of the nave, including the west front and the south wall, which was restored in Early Decorated in the middle of the fourteenth century, after great injuries sustained in 1322; and also portions of the Early English choir, with lateral chapels to one bay, returned, as at Lanercost; and the shallow transept, which has a triforium of foliated arches, and an eastern aisle, forming St. Mary's Chapel, in the north wing, the burial-place of Sir Walter Scott, and Lockhart, editor of the *Quarterly Review*. The nave, 98 feet by 55 feet, was of eight bays, the choir of two bays, 36 feet, with a presbytery beyond; the transept was shallow, and measured 75 feet by 20 feet; the whole building being 190 feet in length, and strongly resembling Lanercost in the arrangement of its eastern arm.

The conventual buildings include, on the east side, in Transitional Norman, a sacristy, called the Chapel of St. Modan, 24 feet by 13 feet; a slype; a chapter-house, 47 feet by 23 feet and 20 feet high (having a waggon vault, and retaining stone stalls in the east wall, which has an interlacing arcade), with a library over it; the parlour, common room, and calefactory, with its huge fire-place, forming the substructure of the dormitory, which still shows traces of two separate flights of stairs. Upon the south side of the garth is the cellarge of the refectory, which was 138 feet by 30 feet and 60 feet high, with a lavatory at the door, which had a flying serpent as a cognizance; and on the west side is a fragment of cellarge which still shows the turn, as at Canterbury, through which wine was passed to a weary canon. The church, chapter-house, and cloisters are on different levels, with ten stairs to each; the latter formed a square of 100 feet, and show doorways at each angle.

The abbey was burned in 1332 by Edward II., who was leaving it in peace, and well, across Ancrum Moor, when the imprudent canons rang the bells merrily for joy at his departure, and called out his resentment and return by the insult. In 1385 Richard II., wholly unprovoked, set fire to it again. On November 7, 1544, in the afternoon, Sir George Bowes and Sir Brian Layton, at the head of seven hundred horsemen, burned the abbey, saving the church only. In reprisals for this raid the abbot, at the head of his retainers, burned the villages in Northumberland, until he was turned back in haste by the rising of the infuriated inhabitants and the garrisons of Norham and Berwick. A mere accident in 1443 also caused a disastrous conflagration.

The canons had the right, in 1183, of saying service with a low voice in times of interdict. The Abbey was endowed with the churches of Maxton,

St. Leonard Caddesley, Merton, Chancelkirk, St. Michael Sorwelton or Sالتounne, Golyn or Gulaine, Vagrie, Glegern (Cleghorn), Pencoithland, Smailholme, Lawder, Kilrenny, Lasudden or Lessedwyne, Bosjeth, St. Mary's in Ettrick Forest, St. Kentigern's Lanark, Pedyne, Kirkfolan, Scorbie, Worgis (Borgue), and Sembry. In 1242 the Archbishop of St. Andrew's allowed them to hold all the revenues of these churches and appoint vicars. The Irish abbeys of Drum Cross and Woodburn, founded in the thirteenth century, were its cells. Ralph de Strode, the friend of Chaucer, studied in these cloisters. Archbishop Forman was commendator of Dryburgh, Pittenween, Coldingham, and Dunfermline. Dryburgh he resigned to James Ogilvie of Deskford, c. 1506. In 1556 David, base son of Lord Erskine, became abbot, and John, Earl of Mar, father to that nobleman, received the lands at the dissolution. Forbes says they were created into a temporal lordship for Henry Erskine. In 1604, with those of Inch Mahome and Cambuskenneth, they were erected into a barony of Cardross. The revenues amounted to 1,044*l.* 16*s.* 8*d.*, besides rents of 400 acres in 1587, or in 1544 to 913*l.* 19*s.* 1*d.*

Abbots of Dryburgh.

- 1152. December 13. Roger I. ; resigned 1177.
- 1177. Gerard.
- 1190. Richard.
- 1196. Alan.
- 1203. Geoffrey, Abbot of Alnwick, 1209.
William I., Prior.
- 122-. Hugh.
- 12-. Henry.
- 12-. Walter I. ; resigned in 1240.
- 1240. John I.
- 126-. Oliver.
- 12-. Thomas I.
- 12-. William II.
- 13-. Roger II.
- 132-. David.
- 135-. Andrew.
- 139-. John II.
- 1434. Thomas II.
- 144-. James.

- 146-. Walter II.
 147-. John Crawford; studied at Glasgow University.
 14—. David Dewar, Vicar of Mertoun.
 1482. Andrew Liderdale.
 1509. David Finlayson, Rector of Gulayn, 1509.
 Andrew Foreman, Archbishop of St. Andrew's.
 1516. John Ogilvie, son of Sir James of Deskford, Principal of Civil Law in Aberdeen, Envoy to France 1514. Two years before he brought from France two ships laden with wine, artillery, and military stores, which were a gift from Queen Anne to the King of Scots.
 David Hamilton, Bishop of Argyle.
 1523. James Stewart. He violently abducted his grand-daughter, already the affianced bride of her cousin Haliburtons, to whom she would have carried her wealth, and by force married her to Alexander Erskine.

FERNE,¹

c. 1227. FERNE (*Nova Farina*), St. Ninian's, two miles from Sandwick in Ross, founded by Ferquhard, Earl of Ross, in the reign of Alexander II., and said to have been at first built of mud, at Eddertain; it was removed to the new site owing to the ferocity of the neighbouring clans.

The rebuilding began in 1338, when seven canons went round the country to gather subscriptions for the fabric. Before 1436 it was "theikit." The minster was composed of a nave, and a choir 99 feet by 25½ feet, Lady Chapel, and two transeptal chapels of Early English date, with Decorated additions. Abbot Fearn, in 1486, built St. Michael's Chapel or aisle, on the south, the cloisters on the north side, and the dormitory, and purchased in Flanders a lectern, a tabernacle of brass, and an organ. The choir retains three seats for the ministers of the altar, and west of them, as at Tayne, two ablution drains on the south, a credence on the north, the effigies of the founder and of a Mackenzie veiled under a canopy, and figures of two abbots, one a Macfead, c. 1485. The east window is formed of four equal lancets. The roof fell in October, 1742, and killed forty-four persons. The stalwart preacher, Robertson of Gairloch, set his shoulder against the door and so propped up the side wall, saving the lives of the rest. Abbot Hamilton, who suffered at St. Andrew's in 1527, was one of the first persons burned for his

¹ J. M. Neale, *Ecclesiol. Notes*, 59; *Beauties of Scotland*, v. 254; *Gordon's Monasticon*, 349; *Ross-shire New Stat. Acc.*, 440; *Slezer's Views*, xxiii. xxiiii.

religious opinions in Scotland. The abbey was, in 1617, annexed to the see of Ross: on August 18, 1591, the lands were erected into a barony of Ferne. The income was 165*l.* 7*s.* 1*½d.* It was taxed at 82*l.* in the sixteenth century, and at 400 marks in the Liber Taxationum.

Abbots of Fearn.

- 1230. Malcolm of Galloway.
- 1238. Malcolm of Nigg.
- 125-. Macchabæus Mackersin.
- 1284. Colin.
Martin, or Mortein, Canon of Whitherne.
John, Canon of Whitherne.
- 1321. Mark Ross; died 1350; he commenced the rebuilding of the minster with ashlar, seven canons going round the country to beg alms.
In 1338 he was buried in the minster.
Donald Pupill, confirmed by the Prior of Whitherne; died 1383. The minster was completed.
- 1398. Adam Monilaw; died 1407.
Thomas Cattanach, or Kathernachie, appointed by the Prior of Whitherne; resigned.
Finlay Ferrier; died in 1436. He "theiket (roofed) the kirk."
- 1444. Finlay MacFaid; died 1485; buried in the minster.
- 1485. John Fearn; died 1486.
- 1486. Thomas Macculloch; completed the dormitory; was deprived of his revenues by Papal order, and retired to Midgeny, where he died in 1516.
Bishop Stewart; died at Skibbo, 1517.
Patrick Hamilton; suffered at the stake before the gate of St. Salvador's College on St. Andrew's in 1527.
Donald Ross, of Dunoon; died 1540.
- 1540. Robert Caincross, Provost of Corstorphine, Bishop of Ross, Abbot of Holyrood, Chaplain to James V.; resigned April, 1545.
- 1545. James Caincross; resigned. He completed the restoration of the church in 1545. The dormitory was burned in 1558.
- 1546. Nicholas Ross, Provost of Tain, died in 1569; buried on the north side of the choir.
- 1566. Thomas Ross, Provost of Tain and Rector of Alves, "theiket the dortor and built a hall and conventual buildings."

HOLYWOOD.¹

Before 1296. HALIWODE, Holy Wood, St. Bois, Der-congal, Nemus Sacrum, St. Mary's (probably so called from a grove of Druidical oaks which surrounded a circle of twelve stones, still remaining), was founded on the site of a hermit's cell by Dercongal, Lord of Kirconnel, or by Devorgilla, wife of John Baliol, as a cell to Soul's Seat. If the former be the true founder, the date falls under the reign of David I., and the name of St. Congal is certainly connected with the abbey. The cruciform church was utterly destroyed in 1778. Two of the bells are preserved here. John de Sacro Bosco, the mathematician, was a canon here. The income was 247*l.* 8*s.* 8*d.* Scots; the lands in 1617 were erected into the barony of Holywood in favour of John Murray of Lochmaben. The abbey held the churches of Tynroun, Kirkconnel,² Dunscoir (1257), and Penpoint.

Abbots.

1296. Dungal.

1493. Archibald Douglas.

Thomas Campbell; aided Queen Mary to escape from Lochleven Castle.

Arms: a hand holding a staff, and issuing from a cloud; behind it a tree.

SAULSET.

Probably not later than 1125. SAULSET (*Sedes Animarum, Monasterium Viridis Stagni*, "Soul's rest"). St. Mary's and John Evangelist, called also the Green Loch, at Inch, three miles from Stranraer in Galloway, and

¹ *Monasticon Anglic.*, ii. 1057; *Beaut. of Scotl.*, ii. 319; *Chalmers's Caled.*, iii. 150.

² With this church is connected the legend of Fair Helen of Kirconnel, who was compelled to meet her chosen lover, Adam Fleming of Kirkpatrick, in secret at midnight in the churchyard, because another claimant to her hand, Bell of Blacter House, was favoured by her friends. In one of these private meetings the jealous suitor appeared on the other bank of the Kirtle River, and levelled his carbine at his rival's heart. The fatal ball pierced the heart of Helen, as she threw herself into the arms of the man whom she loved, and instantly died. The murderer was pursued to Spain, and cut down in the streets of Madrid by Fleming, who had come thither to fight under the red and gold banner against the Moors. The poem represents the heartbroken survivor saying—

"O that I were where Helen lies
On fair Kirconnel Lee!"

The legend, which is not without its proper anachronisms, adds that on his return he stretched himself upon her grave, and so died as if laying his head upon her heart.

Latinised by Leslie as Salsidæum, was founded by Fergus de Galloway, afterwards Canon of Holyrood; it became the mother of Holywood and Whitherne. It was colonised directly from Premontre. There are a few traces of buildings. The king confirmed the abbots.

The income in money was 343*l.* 13*s.* 4*d.* It held the churches of Saulset and Kirkmaiden.¹

Abbots.

Saul.

1524. Quintin.

1532. David.

1545. John Johnson.

TONGLAND.

Between 1125—60. TONGLAND,² built on a tongue of land formed by the meeting of the Dee and Tarf, was founded by Fergus of Galloway for canons who came from Cockersand. In 1325, during the insurrection, after the death of Alan and the rout of the Irish invaders, the enraged Galloway men assaulted the abbey, and slew the prior and sacrist in the church, because they were foreigners and had sworn allegiance to Edward I. Prior Herries repaired the buildings and built the precinct wall in 1430. The abbey held the churches of St. Michael Balna Cross, and Senwick. In 1516 it was attached to the see of Galloway. Melvill was the commendator. Damian, the "fenziet friar of Tongland," satirised by Dunbar, anticipated prematurely Bishop Wilkins's theory of the art of flying.

Abbots of Tongland.

Caducan; died shortly after the battle of Largs.

James Herries.

129—. Alexander; sat in Parliament, 1290.

13—. Nicholas Gordon, Monk of Saulset; Vicar-General of Dunkeld, 1333.

15—. John Damian, a Frenchman or Italian. (See page 10.)

1516. David Arnot, Bishop of Galloway.

¹ W. G. L. New Stat. Acc., 87; B. H. Premont., lib. i. p. 333.

² Fordun, ix. c. 49; Beauties of Scotland, ii. 394; Gordon's Monasticon; Orig. Par., iii. 435. Chalmers's Caledonia, iii. 393. See also p. 10.

WHITHERNE.

(See Cathedral Churches.)

Acca of Hexham, in 733, is said to have intended to make Whitherne his see. In the seventh century Eardulf of Lindisfarne found a refuge here when wandering with St. Columba's relics; whilst on his voyage from the Derwent to Ireland he lost overboard the saint's book of the Gospels, with gilt and jewelled covers; but on landing found the precious manuscript upon this shore. Kenneth II. made a pilgrimage to St. Ninian's after 970. In the thirteenth century the chapter included a prior, sixteen priest-canons (including a vicegerent, sub-prior, chanter, treasurer, and provisor), three in deacon's orders, and two acolytes. The Anglican See terminated after 803, and in 822 Galloway belonged to the Britons, who sacked Dunblane after 843. There were seemingly at one time here, as at Orkney, two lines of bishops, one native, the other of York.

GILBERTINES OF SEMPRINGHAM.¹

An English order founded by Gilbert, a priest of Sempringham, in 1139. Each house contained, in separate establishments, men following the Austin rule, and women adopting that of the Cistercians and acting as treasurers. The dress was a sheep's-skin pelisse, a white cloak furred, a black tunic, a hood lined with lamb's-wool, and red shoes. The nuns wore black mantles and hoods.²

1230. DULMULLEN (Millfield), Ayrshire, founded by Walter, High Steward of Scotland. Colonised from Sixhill, Lincolnshire. The priory held the churches of Crosby, Sanchar, Riccardstoun, and Dundonald. In 1238 the Gilbertines resigned it and returned to a house in Yorkshire, and it then became a cell of Paisley Abbey.³

Order Unknown.

KYNGUSIE PRIORY, founded by George, Earl of Huntley.⁴

¹ Helyot, ii. 188; Hutton MS. Hist. of Newcastle, ii. 69.² See Sacred Archæology, s.v.³ Chalmers's Caledonia, iii. 489.⁴ Shaw's Moray, 261.

MENDICANT ORDERS.

AUSTIN EREMITES, or Friars.¹ There is no positive information that any house of the order existed in Scotland.

CARMELITE FRIARS.

CARMELITES or Whitefriars, Brethren or Friars of the Blessed Virgin, who claimed to be descendants of the Prophet Elias on Mount Carmel. An order of friars (brothers) associated by Albert of Vercelli, Patriarch of Jerusalem, in 1122. They came to England in 1240.² They wore a dark brown tunic, a white frock and scapular, which involved them in a feud with the Præmonstratensian canons.

1350. ABERDEEN, SS. Mary and John, founded by Philip Arbuthnot. In 1560 the church was sacked by the Covenanters.³

BANFF, St. Mary's, founded before the fourteenth century. There are a few remains of cellarage.⁴ It was annexed to Aberdeen College in 1617 by James VI.

BERWICK, founded in the reign of Alexander II., or his son. Edward III. placed English friars here.⁵

1263. DUNBAR, founded by Patrick, Earl of March.⁶

April 13, 1526. EDINBURGH, Greenside, Holy Cross, at the foot of Calton Hill, founded by the provost in the time of James V., and re-endowed in 1528. It afterwards became a leper hospital in 1591⁷ for lazars, who were kept in awe by a gallows, as the halter was the penalty of opening the gate between dawn and sundown. Before the Rood in Greenside, Stratton and Gourlay, after trial in Holyrood, were burned on August 27, 1534. By turns

¹ See *Sacred Archaeology*, s. v.

² See *Sacred Archaeology*.

³ *Ant. of Aberdeenshire*, 203; *Jo. Major*, lib. iv. p. 155; *Kennedy*, p. 72; *Hutton MS.*, 8143. 57; *Balfour*, i. 321.

⁴ *New Stat. Acc. Banffshire*, 20; *Ant. of Aberdeenshire*, 205. ⁵ *Chalmers's Caledonia*, ii. 347.

⁶ *Ibid.*, ii. 508.

⁷ *Arnot*, 257; *Wilson, Eccles. Antiq.*, ii. 191; *Chalmers's Caled.*, ii. 760; *Chambers's Dom. Ann.*, i. 227; *Simpson's Arch. Essays*, ii. 11, 31, 146, 153.

at the door day by day a leper sat silent, only ringing a clapper to solicit alms, which were dropped into his cup. Their allowance was only four shillings Scotch a week to each inmate. John Robertson, a merchant, was the founder. Sometimes the lepers' wives lived with them. At Glasgow, the lazar begged afar off in the street, near the gutter, with a cloth over his mouth and face, and a clapper.

INVERBERVY, County Kincardine. They held the churches of Kingussie and Dunottar.¹

IRWYN, St. Mary's, in the parish of Dundonald, founded by the laird of Fullarton about the beginning of the fourteenth century. The last prior, R. Burn, foreseeing the approaching storm, alienated the lands called Friars' Croft to the Fullertons. It was granted to the burgesses in 1572.²

1290. LINLITHGOW, St. Mary's, on the south side of the town, the site being marked by the names of Friar's Well and Braes. There is a fine parish church of St. Michael, with a nave and transept of the time of James III., and a choir, which, like the western doorway and window, show the traces of the workmanship of the French employed by James V. The trigonal apse is of the same date as one at Stirling. The ceilings were of timber. There were twenty-four altars, including one of St. Sytha, or Osyth, St. Cuthbert's, maintained by the Coopers' Guild, St. Stephen's, by Cobblers', &c.³

LUFNESS, in the parish of Aberlady, confirmed by David II.⁴

1330. QUEENSFERRY, St. Mary's, founded by a laird of Dundas. Robert Daremgill was the superior in 1480.⁵ There is a view in Parkyns' *Monastic Remains* of its central tower, and portions of a desecrated church with windows of a domestic character very late in style.

1513. ROXBURGH, founded by the citizens.⁶

1262. TYLILUM, St. Mary's, without the walls of Perth. One account gives

¹ Jervis' *Angus*, 441.

² Chalmers's *Caledonia*, iii. 493; Paterson's *Ayr*, ii. 11, 87.

³ Chalmers's *Caledonia*, ii. 374, 377; Penney's *Linlithgow*, 124. ⁴ Chalmers's *Caledonia*, ii. 508.

⁵ *Ibid.*, ii. 374; Parkyns, ii. 125; Penney's *Linlithgow*, 198, 125.

⁶ Chalmers's *Caledonia*, ii. 162.

the date as October, 1260, and the founder, Richard Inverkeithing, Bishop of Dunkeld, who built the chapel, the west end of which Bishop Brown rebuilt; whilst another assigns it to "an Englishman Knecht, Hollat of St. Johnstoun." The diocesan synods and records of Dunkeld were kept here till the episcopate of Lauder, for fear of the "Caterans or Highland knaves." John Warnehope was the superior in 1480.¹ It was destroyed in 1558.

DOMINICAN, BLACK, PREACHING OR KIRTLE FRIARS.

The Dominicans, Black, or Preaching Friars, under the rule of St. Austin, were introduced in 1231 by Bishop Clement of Dunblane, who received the habit from St. Dominic himself. It consisted of a thick black worsted cope, over a kirtle of clean white linen, a black, afterwards a brown, hood, a white scapular, and boots. In the see of Argyll there was a remarkable succession of Dominicans, Lawrence, Andrew, Martin, and Finlay. It is said that Alexander II., when at Paris in 1217, saw the founder, and besought him to send some brethren of the order into Scotland in order to teach the people, and that he founded eight houses. Piers Ploughman describes their London minster "with pillars ypeint and polished full clene, and queyntly corven with curious knottes, and shining windowes wel ywrought wyde up alofte, and in the arches fairly carved, and crochettes in corners with knottes of gold."² And after telling of the private posterns, the great cross, the orchards and arbours, he proceeds:—

"Then came to that CLOISTER and gaped abouten,
How it was pillared and paint and pourtrayed well clean,
All y-heled (covered) with lead low to the stones,
And y-paved with peyntil (tiles) each point after other,
With conduits of clean tin, closed all about
With lavers of latten lovely y-greithed (adorned).

Then was the CHAPTER-HOUSE wrought as a great church
Carven and covered and quaintly entailed,
With seemly cielure y-set on loft

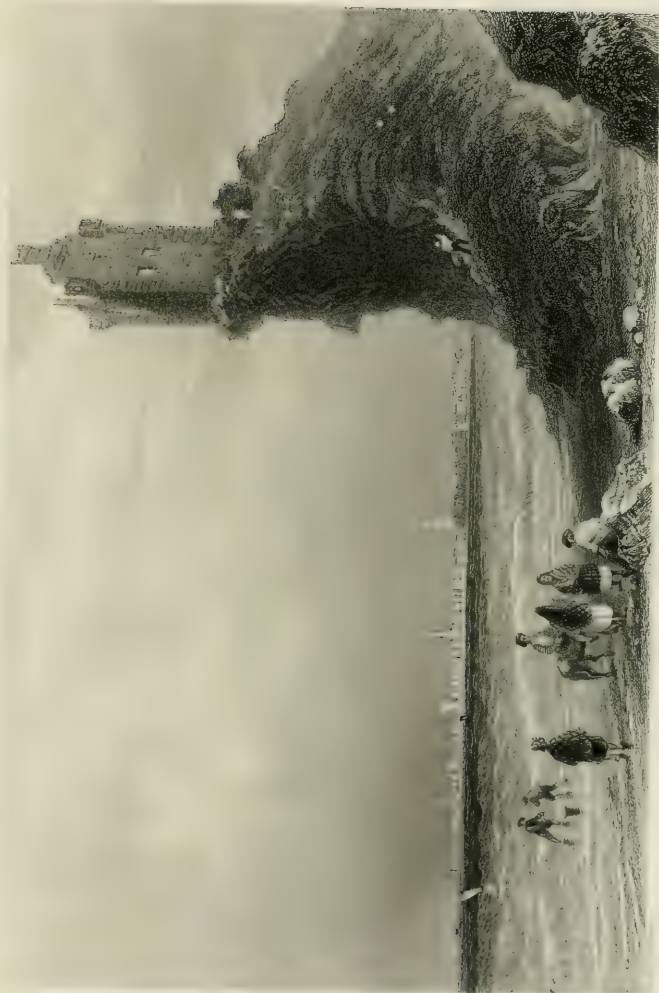
As a parliament house (the Chapter House of Westminster) y-painted about.

Then fared into FRATER, and found there another,
An hall for a high king, an household to holden,
With broad boards abouten, y-benched well clean,
With windows of glass wrought as a church.

Then walked farther, and went all abouten,

¹ Fordun, x. c. 14; Vit. Episc. Dunk., 46; Extracta, 104, 256; Boece, xiii. ch. 16; Pennant, ii. iii.

² See Sacred Archaeology; Bishop Forbes's Calendar, 301; Boece, xiii. 283; Fordun, x. c. 48; Extracta, 93; Pref. to Lib. S. Marie de Glasg., xxviii; Piers Ploughman's Crede, ii. 309.



And saw halls full high and houses full noble,
 CHAMBERS with chemneys, and CHAPELS gay,
 And KITCHENS for an high king in castles to holden.
 And their DORTOR y-dight (provided) with doors full strong,
 FIRMARY and FRATER, with fele (many) mo(re) houses,
 And all strong stone wall stern (level) upon height
 With gay GARRET and great, and each hole y-glazed,
 And other houses even to harbour the queen.¹

ABERDEEN, on the site of the Grammar School, founded by Alexander II. In 1560 the barons of Mearnes, the men of New Aberdeen, and the congregation, burned and broke down all the "images, altars, and other monuments of idolatry." It is described as a fine church in 1723. Among the priors were John Adam, the earliest D.D. of the University. The last prior was Sir John Wight. Friar John Black was stoned to death by a Protestant mob in Edinburgh on January 7, 1562.²

1230. AYR, St. Catharine's, founded by Alexander II., and William, Bishop of St. Andrew's, in Friars' Vennel. At the time of the brutal destruction of the sleeping English soldiers in the blazing Barns of Ayr by Sir William Wallace, who literally burned them to death, whilst the doors were secured by ropes; the savage friars³ rose at midnight, headed by their prior, and put the comrades of the murdered men to the sword. The atrocity was called the Friar of Ayr's Blessing. James IV. was often here. The site in 1560 was granted to the magistrates; not a vestige remains, but only the name of the Friars' Well.⁴

1230. BERWICK, founded by Alexander II. Edward III., in 1333, introduced English friars.⁵

CUPAR-FIFE, St. Mary's, founded by the Earl of Fife, at the foot of Castle Hill, annexed to St. Andrew's by James V.⁶

DUNDEE (*Deidonum*, *Theodonum*), founded by Robert or Andrew Abercrombie, a burgess.⁷ John Grierson, a provincial of the order, and esteemed for his learning, was an inmate.

¹ Wright, ii. 309; Wharton, ii. 138.

² Ant. of Aberdeen, 200; Balfour, i. 321; Orem., 70; Journey to Scotland, 113.

³ Tales of a Grandfather, ch. vii.

⁴ Chalmers's Caledonia, iii. 490; Wyntoun, viii. 52; Extracta, 249.

⁵ Chalmers's Caledonia, ii. 346.

⁶ Beauties of Scott., iv. 160.

⁷ Extracta, 249; Jervis' Angus, 191.

DYSART, St. Denis. The desert whence St. Serf expelled the foul fiend.

1231. EDINBURGH, St. Mary's, the King's Manse in Black Friars' Wynd, founded by Alexander II. In 1275, Bagimont assembled the Scottish clergy in this house, which was burned on April 25, 1528. It was still, however, in 1544, a cruciform church with a central tower and spire. It had been scarcely restored when it was spoiled by the Earl of Argyle, and destroyed in 1558.¹ The last provincial Synod of Scotland was held here and dissolved on May 2 in that year, the fatal day when John Knox landed at Leith. In the Wynd the famous conflict between the rival factions of Arran and Angus, known as "Cleanse the Causeway," took place. Aless, the Protestant, once an inmate of this house, alludes to these small vennels adorned with lofty mansions of nobles and princes, with every show of magnificence; and in this lane were the palaces of Cardinal Beaton and Gavin Douglas, Bishop of Dunfjeld.

1233. ELGIN, founded by Alexander II. Queen Mary gave the house to the city, March 12, 1566.²

1244. GLASGOW, St. Mary's, founded by the Bishop Bendington and the Chapter. The friars at a feast poisoned Stephen Dunday, who had been elected to the see. Edward I. stayed here for a fortnight in 1301. The church, in 1638, was declared by the king's architect to be the finest ancient building in Scotland, except Whitherne, the cathedral being but of yesterday in respect of it. In 1670 the tower was rent by lightning, and the church was destroyed. All that we know of the former state is little enough. It had a chapel of St. Catharine, and among the conventual buildings we read of a gateway, with the image of St. Mary; a cemetery tremulously shadowed with aspen trees; and a huge building on the west side of the cloister, between the church and dormitory, built on cellarage, with upper solars over two halls and chambers.³

HADDINGTON.

1233. INVERNESS, founded by Alexander II.

¹ Arnot, 243; Chalmers's Caledonia ii. 75.

² Wilson Memor., i. 62, ii. 46, 98-9, 177, 190.

³ Extracta, 249; Muir's Fr. Hist. Glasg., 124, 1359; Maitland Club; MacUre, 50; Chalmers's Caledonia, iii. 645.



LINLITHGOW, on the east side of the town.¹

1230. MONTROSE, or CELURCA, founded by Sir Alexander Durward and Patrick Parmeter.² Patrick, the prior, is mentioned in 1296. After a temporary removal to a hostel by Patrick Paniter, the friars were restored in 1524.

1236. PERTH, SS. John and James, founded by Alexander II. on the north side of the town, and consecrated on March 3, 1240. Elizabeth, queen of Robert II., was buried here.³ Several provincial councils were held in this house under a bishop acting as conservator. In 1266 the treaty by which Magnus ceded Man and the Western Isles to the crown of Scotland was signed in the church. The jurisdiction of Drontheim was maintained, but the patronage of the see passed to Alexander II.

Priors of Dominicans of Perth.

- 1455. Jo. de Musselburgh.
- 1465. Rob. Shacklock.
- 1486. Thos. Donyng.
- 1497. Rob. Pack.
- 1517. Rob. Tite.
- 1520. Jas. Young.
- 1523—6. Vincent Litster.
- 1532—34. Jo. M^cAlpin.
- 1537—43. Patr. Pillans.
- 1542—7. Rob. Borthwick.
- 1550—9. Patr. Pillans.

The beautiful gardens and Gilded Arbour, or Monks' Tower, one of those built by the six abbeys,⁴ painted with the Seasons and the Virtues and Vices, from which King Robert witnessed the conflict of the thirty champions of the rival clans, had disappeared only in the last century.

1274. ST. ANDREW'S, founded by Bishop Wishart. The vaulted apse of

¹ Chalmers's Caledonia, ii. 374.

² Pennant, ii. 143.

³ New Stat. Acc. Perth, 64; Balfour, i. 165; Conc. Scot. Pref., viii. ccxc.; Boece, xvii. c. 8; Hutton MS., 8144, fo. 203; Grub, i. 327.

⁴ Lawson's Book of Perth, 33; Fair Maid of Perth, ch. x. pp. 184, 185; Notes to ch. xv., Fordun, xv. c. 3.

the north wing covered with dense folds of ivy remains in South Street.¹ Cupar and St. Monance were annexed to it by James V.

c. 1362—70. ST. MONANCE, near Elie, Fife, founded by Sir Alan Durward, on April 3, annexed to St. Andrew's by James V. The Church is said to have been founded April 3, 1332, by David II., and to have been served by a hermit. It was cruciform, but now retains only a Decorated transept, 58 feet by 6 feet long, a stunted tower 26 feet by 18 feet 8 inches, with a low octagonal spire (once central, before the nave was destroyed), and a chancel, with seats for the celebrant and his ministers, 53 feet 1 inch by 22 feet 6 inches. James III. constituted its prior Provincial of Scotland. The English burned it in 1544.²

1233. ST. NINIAN'S, near Stirling, founded by Alexander II., in Friars' Wynd. Richard II. died in Stirling Castle, in 1419, and was buried on St. Lucy's day on the north side of the high altar.³ The tower and east end of the chancel remain; the house was thrown down by the Protestants soon after the destruction of Scone.⁴ The rest of the building was blown up in 1745 by the Highlanders, who used it as a powder magazine.

1267. WIGTOWN, on the south-east of the town, founded by Devorgilla, the Maiden of Galloway, mother of John Baliol. The east end was Norman and Early English. The last remains are gone, and the site was long covered with luxuriant agrimony. The income was 20*l.* 3*s.* 8*d.*⁵

THE FRANCISCANS, CORDELIERS, GREY FRIARS, OR MINORITES,⁶

came to Scotland in 1231. They wore a grey, but afterwards, in the fifteenth century, a brown frock girded with a knotted rope, and a black hood; some went sandalled, but the rule required bare feet. In 1329 they had a general minister, and were severed from England.⁷ A few names of the principal ministers are preserved:—

In 1564. John Ferguson, Dundee.
Charles Hume, Dumfries.

¹ Grose, ii. 290; Lyon, i. 126.

² Beauties of Scotl., iv. 159; Extracts, 239; Billings, iv.; Muir's Notices, 111; Cardonel's Views.

³ B. Williams, Frois. iv.; Chronique de Richard II.; Wallon, Richard II., Notes, ii. 525.

⁴ Holme's ed., 576.

⁵ Extracts, 249; Chalmers's Caledonia, iii. 422.

⁶ *Id.* lesser than all other orders.

⁷ See Sacred Archaeology.



John Cart, Kirkcudbright.
Mark Flutar, Inverkeithing.

William Dunbar, whom Ellis calls "the greatest poet that Scotland has produced," was a native of Saltoun, c. 1465, and a grey friar.

The Franciscans made choice of the suburbs, and the poorest and most neglected quarters of a town; their churches were small and unornamented; cells and poor cottages of mud and wood, fenced by a ditch, formed their early convents. In the fourteenth and fifteenth centuries their houses were luxurious and their minsters grand and rich.¹

"Some of the lay party blame and hold that religious monasteries, namely, of the Begging Religious, have within their gates and close great, large, wide, high and stately mansions for lords and ladies therein to rest, abide, and dwell, and this that they have large and wide churches, like somewhat to cathedral and mother churches of dioceses."² The argument in favour of those grand churches was "so that there be not over great curiosity, greatness, preciousness or costliness, the more multitude may be received together for to hear therein preaching to be made in rainy days, and be eased in their devotions made to God, while they stand or sit or kneel room for each from other," and their hospitality was defended on the score of mutual benefit to host and guest, whilst alms, and interest in the welfare of the houses, would be increased.

CONVENTUALS, OR RECOLLECTS

(A REFORMED BRANCH OF THE ORDER).

BERWICK, founded in the thirteenth century.³ The church was consecrated in 1235. Adam Blunt was guardian in 1296.

DOUGLAS. Andrew Fife was Warden in 1490.

1300. DUMFRIES, in Friars' Vennel, founded by Devorgilla. In 1300 Edward I. allowed the friars 6s. for food, owing to damage done to their house.

1300. To the friars minor of Dumfries for provender during three days at

¹ Polit. Songs, ii. 20, 48, 77, 250; Monum. Franc. Pref. XVII.

² Pocock's Repressor, ch. xii. p. 543; xiii. 553.

³ Chalmers's Caledonia, ii. 341.

the king's coming in June, 6s. Also in alms for a recompense of their losses in houses and other things at the king's coming twice in June, 6s.

19th July. The king's offering at the altar of the Priory Church of Kirkcudbright, 7s.

10th July and 13th July. The king's offering at the high altar of the Church of the Minors at Dumfries, at two several times, 14s.

[October 24—28.] To the minors of Dumfries for provender for four days during the king's stay there in October, 7s.¹

The church was pulled down after its profanation by the murder of Comyn in it by Robert Bruce, before the altar, in 1305, and the stabbing of the inanimate body by Lindsay and Kirkpatrick in the sacristy, and was rebuilt as St. Michael's on the south-east of the town. Bowmaker says that the body of the Red Cuming was watched during the night by the friars with the usual solemn rites, but at midnight all the assistants fell into a deep sleep, except an aged friar, who heard with fear and amazement a cry like the wail of an infant, saying, "How long, O Lord, shall vengeance be delayed?" and an awful voice answered, "Be patient and endure, until fifty and two years hence the anniversary of this day returns." In 1357 James Lindsay actually poinarded his host Kirkpatrick, son of the Regent's murderer, at dead of night. John Duns, "the subtle doctor, here took the habit of St. Francis." In 1569 it was given to the magistrates.²

In the ballad of Cuton Moor (the Battle of the Standard), Fair Alice looks out of the kirk door, and sees her lover's page galloping through the street—

"The affrighted page who never stayed
Till to Dumfries he had rode.

"Fair Alice was gone to the holy kirk
With a sad heart did she go,
And ever so fast did she cry to heaven,
'Prince Henry save from woe.'

"Fair Alice she hied to the choir
Where the priests did chant so slow,
And ever she cried, 'May the holy saints
Prince Henry save from woe.'

"Fair Alice with many a tear and sigh
To Mary's shrine did go,
And so fast she cried, 'Sweet Mary mild,
Prince Henry save from woe.'"³

¹ *Liber Cantuariensis* Edw. I. pp. 41, 43.

² Chalmers's *Caledonia*, iii. 153.

³ Evans, *Old Ballads*, iv. 71.

1292. DUNDEE, founded by Devorgilla for a warden and fourteen brethren on the Haiff, a ward at the north side of the town. Henry Tylman, 1482, James Lyndsay, who had fourteen friars in the house, Andrew Russell, 1490, and John Fergusson, 1564, were guardians.¹ There was an altar of the Three Kings of Cologne.

HADDINGTON, St. Duthac's, founded in the reign of King Alexander II. It was called the Light of Lothian, from the splendour of the lamps which were kept continually burning within it, and made it a brilliant beacon by night. In February, 1355—6, Edward III. burned it on Burnt Candlemas Day. In 1348 it was spoiled by the English. On St. Ninian's Day, 1421, owing to a flood, the sacristy and library were greatly injured, and the people came to church in a large boat. It is cruciform, 210 feet long (about the length of Newark or Bangor), and Decorated; the nave is of five bays; the choir, rather later in style, of four bays; both having aisles. There is a square tower which crowns the crossing, the transept measures 110 feet, and a chantry stands north of the choir. All the eastern portion is in ruins. There is a monument with effigies of Lord Maitland and his wife. The friary held three churches. It was conveyed in 1567 to W. Maitland of Lythlington, and erected into a temporal lordship for John, Master of Lauderdale.²

Patrick Halwich, 1380, William Tennal, 1490, and Andrew Dourad, 1509, were priors.

1234. INNERKETHY, St. Columba's, four miles from Dunfermline. John Lyall, 1490, and Mark Fluccar, 1564, were guardians.³ John Gray, who, when of extreme old age, was murdered in the Franciscan church at Brussels, by the soldiers of the Prince of Orleans, was a friar here.

1235. ROXBURGH, St. Peter's, dedicated May 4. Edward I. lodged here on May 14, 1296. It was burned by the English in 1545. The name of The Friars still survives. A gateway existed in the last century.⁴

¹ Fordun, viii. c. 24; Wyntoun, viii., viii. 52; Extracta, 77.

² Muir's Notices; Forbes, 96, 101; Jo. Major, Hist. M. Brit., 104, 240; Grose, i. 82; Billings, iii.; Extracta, 77; Wyntoun, iv. vi.; Boece, xv. c. 13; Fordun, xv. c. 34, vi. c. 32, viii. c. 45, 48; Leslæus, 184; Beaut. of Scotl., i. 437, 475; Trans. Soc. Ant. Scotl., ii. 64; Chalmers's Caledonia, ii. 507; Hearne and Byrne's View, xlix.; Delices de l'Ecosse, vi. 1232.

³ Fordun, v. c. 37.

⁴ Morton's Teviotdale, 319; Chalmers's Caledonia, ii. 162; Gough's Camden, iii. 298.

Wardens.

1235. Martin.

1295. Adam Blunt.

1564. Henry Court.

OBSERVANTS.

1450. ABERDEEN, St. Mary's, demolished in 1560, by the Barons of Mearnes. Thomas, the last guardian, died in 1616, at Rouen; many of his brethren fled to the Netherlands. A Galilee was dedicated to St. John Baptist in 1477. A bell was rung daily to summon students to the schools. John Anderton was guardian in 1555.¹

1450. ABERDOUR, converted into a school for poor girls.

1472. AYR, founded by the inhabitants, and famous for a wonder-working image of St. Mary: it is obliterated.²

BANFF, St. John Evangelist.³

1447. EDINBURGH, founded by James I., on the south side of the Grass-market, and colonised from Cologne. It was dissolved in 1559, and the altars were destroyed in the previous year. The church was so beautiful that the foreign master, Brother Cornelius, could hardly be persuaded to take possession of it, as being too splendid to be compatible with the rules of the order. It was burned down January 19, 1845. The garden was converted into a cemetery in 1562. Hither Mary of Gueldres rode on horseback from Leith in June, 1449: here on the morrow she received her royal lover, James II.; here, too, King Henry VI., Queen Margaret, and Prince Edward, after the fatal battle of Towton, found shelter. The Duke of Chatelherault received a grant of the buildings in 1554.⁴

1479. ELGIN, founded by John Innes. Some walls remain on the south of the city.

1476. GLASGOW, in Grey Friars' Wynd, founded by Bishop Laing. The friars procured the grant of the July fair, and in gratitude on the last day of

¹ Orem, 71; Ant. of Aberdeenshire, 200.

² Chalmers's Caledonia, iii. 491.

³ Ant. of Aberdeenshire, &c., 205.

⁴ Annot, 244; Wilson, Eccles. Antiqu., i. 396, ii. 122, 178, 191; Chalmers's Caled., ii. 700.

it the citizens paid their compliments annually to the convent. The church was destroyed, in 1560, by the Duke of Chatelherault and the Earl of Argyle, a year after the cruel burning of one of the friars, Jeremy Russell, for heresy.¹

1513. JEDBURGH, founded for thirty friars. Adam Abel, a member of this house, wrote a history of Scotland called the "Wheel or Rool of Time."²

KIRKCUDBRIGHT. Edward I. in 1300 offered at the altar. Friar John Carpenter was an eminent engineer, and fortified Dumbarton Castle in the reign of David II., who gave him a pension of 20*l.* a year. The site was granted to Sir T. Maclellan of Bombie. Andrew Cromys, 1490, and John Cant, 1564, were guardians.³

1314. LANARK, St. Kentigern's, founded by King Robert I. The remains include the choir and six bays of the nave of Early English date. The cemetery is still called Friars' Yard. The site was given to Adam Stewart in 1570.⁴

1460. PERTH, founded by Lord Oliphant, on the south-east of the town, near the river Tay. It could have found accommodation for ten times the number of its inmates—no more than eight—and was so well furnished with fine linen and comfortable bedding, sheets, blankets, and coverings, such as no earl in Scotland had finer, that a wit said they were not mendicants, but manducants (eaters). On May 11, 1559, the mob destroyed this house and that of the Black Friars, although "they had within them very stark guards kept for their defence, yet were their gates incontinent burst up; the first invasion was upon the idolatry, and thereafter the common people began to seek some spoil." Cromwell used the ruins to build a citadel on the South Inch. James Winchester was guardian in 1553.⁵

144-. ST. ANDREW'S, in Market Street, founded by Bishop Kennedy and completed by Bishop Graham, 1478. John Tullidaff in 1527, and Andrew Cottis was guardian in 1549. It was the school of novices of the order. John Wadlock, a famous mathematician of the time of James V. resided here.⁶

1494. STIRLING, St. Modan, founded by James IV. A large and beautiful church; consisting of a western tower 90 feet high and 22 feet square; a nave

¹ MacUre, 57; Chalmers's *Caledonia*, iii. 647.

² Morton's *Teviotdale*, 20.

³ Chalmers's *Caledonia*, iii. 310.

⁴ *Ibid.*, iii. 647; *Beaut. of Scotl.*, iii. 144.

⁵ *New Stat. Acc. Perth*, 65; *Knox's Hist.*, 115; *Lawson's Book of Perth*, 75.

⁶ *Lyon*, i. 224.

with aisles and an apsidal choir, begun by Cardinal Beaton. James IV. used to dine in the refectory with the friars, and keep a strict retreat here during Lent. James V. was crowned here December 21, 1513; Mary on December 9, 1543; and James VI. on July 29, 1567. It had an altar of St. Laurence, supported by a passage-boat across the ferry on the Forth. In 1543 the worthless Regent Arran here renounced his faith. The buildings were destroyed after Knox's raid at Perth. During the siege of the castle General Monk, in 1651, planted his batteries in the churchyard; and the marks of bullets, fired by the garrison, still dint the tower: in 1746 the occupants used to fire small arms, which provoked volleys of shells from the castle; and they rang the bells for their victory over the king's troops at Falkirk.¹

TRINITARIANS, RED FRIARS, OR MATHURINES.²

An order established, in 1197, by John de Matha and Felix de Valois, at Cerfroy; principally founded for the redemption of captives: each house was presided over by a minister. They wore a white habit, with a red and blue Greek cross on the heart—the colours being symbolical of the Holy Trinity. Among the members of the order were Robert Ogilvie and Patrick Gillis, who went to Africa to redeem captives, and after a pilgrimage to the Holy Land, returned in 1284.

1211. ABERDEEN, founded by William the Lion in his palace, on the site of Trinity Church. On December 8, 1559, the Knoxocrats destroyed it with fire and sword. Some of the victims are said to have lingered on during four days in excruciating tortures. Brother Francis, whilst the monastery was burning, was stabbed with numberless wounds by the rabble, thrown down-stairs, and at last barbarously cast into the fire: Patrick of Dornoch, the prior, whilst imploring the crowd to spare his convent, was hurled also down the stairs, and killed upon the spot by a sword-cut on the head.³ Camerarius the historian was prior of this house. The tomb of Friar Wishart, known as the "Blessed Alexander," was visited by sick folk. Bishop Wynam of Sidon, in 1290, John Stuart of St. Andrew's, and Cardinal Innis, were friars here.⁴

¹ Grose, ii. 240; Beant. of Scotl., iii. 420; Balfour, i. 238, 240; Holmshed, 590.

² Helyot, ii. 333.

³ Collect. for Aberd., 204.

⁴ Kennedy, 67; Gordon's Monasticon, 288.



1214. **BERWICK BRIDGE**, founded by William the Lion. In 1306 Adam was minister.¹

1260. **BRECHIN**, founded by Bishop Edward. It stood between the palace and Lord Panmure's house. Bishop Ramsay of Whitherne was a munificent benefactor in 1362.²

1271. **CROMARTY**, or Crennack, founded by Patrick Murray.³

1271. **DORNOCH** (the bare water), founded by Sir Patrick Murray, afterwards given to the Franciscans, and destroyed in 1570 by the Master of Caithness and Jye Mackay of Strathnairn.⁴

1218. **DUNBAR**, founded by Patrick, Earl of Dunbar, as a recompense to George Cummings, who went in his name to Algiers to redeem captives, in compliance with a desire heard in a dream as if uttered by the earl's cousin, who had been slain in battle with the Turks. The property passed to George Home of Friar's Lands. The house was burned by the fanatics.⁵

1283. **DUNDEE**, founded by James, Earl of Crawford, at the foot of South Tay Street. The other benefactors were James Scrymgeour, Provost of Dundee, and James Lindsay of Glenesk. George Scrymgeour was the first minister. Bishop Fraser of St. Andrew's, and Patrick Lyndsay and James Douglas, who sailed with James Douglas for the Holy Land in 1330, were friars here. Robert III. gave the church of Ketins to this house.⁶

1298. **DUNET**, in Buchan, founded by Alexander, third Earl of Buchan.

1252. **FAIL**, Lochfail, or Failfurd, Holy Trinity, co. Ayr, founded by Andrew Bruce. There were two friars and four old bedesmen in 1562. The house held the churches of Tarbolton [Torthorall] by the gift of a white horse, Symontoun, Barnwaill, Inverchoallan [Invercharan], Garrel, and Gailstone. The ministers sat in Parliament. The Lords of the Council cast it

¹ Chalmers's *Caledonia*, ii. 347; *Hist. Rec.*, 178.

² Gordon's *Monast.*, 303; Grose, i. 261; *Councils and Eccles. Doc.*, ii. P. i. p. 67.

³ Gordon's *Monast.*, 302.

⁴ Anderson's *Highlands*, 509.

⁵ Chalmers's *Caledonia*, ii. 508.

⁶ Jervis-Angus, 188.

down in 1561. The income was 184*l.* 6*s.* 8*d.* It was required to support a hospital on the king's petition in 1459. The lands fell to the family of Wallace.¹

Ministers.

1343. John.
Archibald Spence.
Andrew Deace, Provincial Minister of Scotland.
1532. Jo. Hamilton.
1540. Rob. Cuninghame.
Will. Wallace.

1226. HOUSTOUN, Holy Trinity. The effigies of Sir Patrick and Agnes Houston, 1450—6, and two oil paintings on wood of Sir John and Mary Houston, 1400—5, remain.

KATNESS. Robert III. dissociated the convent from Preswick, or Adam-toun, and united it to Dundee.

1286. LUFNESS, on the Firth of Forth, founded by the Earl of Dunbar. There are some ruins left.²

1261. PEEBLES [Shielings], Holy Cross, founded by Alexander III. The church, 102 feet by 32 feet, was founded for seventy friars. A shell of the tower and south wall, with an ivy-covered gable, remain; the cloister was 22 feet wide. There are traces of a curious low side window and a recess for the exposition of the "fragment of the true cross," and the relics of St. Nicholas found here in 1362. The priory was dissolved in 1560, and the revenues, amounting to 328*l.* 13*s.* 4*d.* a year, passed to Murray of Black Barony. The Church of Ketins was in its gift.³

Ministers.

1296. Thomas.
1390. Thomas, Chaplain to the King.
Gilbert Brown.

¹ Knox's Hist., 238; Theiner, 421; Harl. MS., 4623.

² Trans. Soc. Antiq. Scotl., iii. 29.

³ Boethius, xiii.; Chalmers's Caledonia, ii. 943; Penycuik's Tweeddale, 33; Grose, ii. 219; Major, Hist. of Beaut. of Scotl., ii. 193; Chalmers's Peeblesshire, 293.

1250. SCOTLAND'S WELL, on the north side of Lochleven, founded January 2, by Bishop Benham of St. Andrew's, on the site of a Culdee house. It had been a hospital founded by Bishop Malvoisin. It contained a famous spring to which, amongst others, Robert Bruce resorted when afflicted by the terrible disease of leprosy in later life. The income was 102*l.* in money, and the ministers held the churches of Carnock and Auchtermunsy [or Muchty]. The lands were given to David Arnot in 1591.

FRIARS OF ST. ANTHONY OF VIENNE FOR SERVING IN HOSPITALS UNDER THE AUSTIN RULE.

The order was founded by Gaston of Vienne in 1096. The habit was black, with a Tau cross of blue on the breast.

1435. LEITH, founded by Sir Robert Logan of Restalrig: a preceptory in St. Anthony's Wynd; suppressed to found St. James's Hospital in 1614; the doorways and part of an arch remain, which were spared at the demolition of the church in the siege of Leith in 1569. The French battery, mounted upon the tower, galled the English besiegers, who poured in "great shots of cannons and great ordnance," until they had dismounted their enemies' guns, and injured the conventual buildings. Harp Church was in its gift. In connection with it was St. Anthony's hermitage, measuring 16 by 12 feet, and 8 in height, picturesquely situated under Arthur's Seat, and above St. Margaret's Loch. The chapel of St. Anthony of the Crag, now in ruins, measured 43 feet by 18 feet; the tower, 19 feet square, was 40 feet high, and is said to have been built as a landmark for seamen, and also to guard over St. Margaret's Well. Lady Barbara Erskine, in her lament for her desertion by James, Marquess of Douglas, says—

"St. Anton's Well shall be my drink,
Since my false love's deserted me."

Another famous hermitage, called St. Mary's of Loretto, stood at Musselburg, affected by ladies who loved their lords, and was destroyed by the English in May, 1544. James V. was a visitor in 1530.¹

¹ Chalmers's *Caledonia*, ii. 769; Wilson, *Eccl. Antiq.*, i. 66, 192, ii. 179, 192; Billings; *Beaut. of Scotl.*, i. 124; Gordon's *Monast.*, 282; Arnot, 255; Hearne's *Antiq.*, Pl. xx.; Cardonel's *Views; Parkyns*, ii. 129.

HOSPITALLERS, OR KNIGHTS OF ST. JOHN OF JERUSALEM OR MALTA.

Founded by merchants of Amalfi, in 1092, for the protection of pilgrims to the Holy City. The habit was a long tabard, furred inside, and worn over armour, with a cross pattee of white on the heart; and a cloak with a cross on the left shoulder. The knights were tonsured.

ANCRUM, Preceptory of; the only remains are the "Maltan" walls and some fragments of substructure.¹

ST. JOHN'S HILL, near Edinburgh.

KINKELL, or Tella, Preceptory of; dissolved, 1494. Its revenues were given to Marischal College, Aberdeen.²

ROTHWELL, at Kirkstyle.³

1153. TORPHECHINE (Ten or look-out hills), St. John's, two miles and a half from Bathgate, founded by King David I. The nave, Early Decorated, was 112 feet long; a portion of the choir, 66 feet by 20 feet, of the time of James V., and a once central tower, remain. The font is preserved in the choir, and under the south window of the transept is a canopied recess in which, according to tradition, the dead were laid during the burial-mass. Edward I. once lodged in this house.

It had a sanctuary marked by four crosses; one remains in the churchyard of the preceptors. Archibald was living in 1252. Sir Henry Livingstone died 1463. William Knolles, Lord High Treasurer in that year, presided in 1483. Sir Henry Knollys, commonly called Lord St. John, fell at Flodden. Sir George Dundas, his successor, was a college friend of Boethius at Paris. Sir Walter Lyndsay was a "valient capitane by sea and land;" his monument, c. 1538, remains. Sir James Sandilands, the last preceptor, had the lands erected into a barony, in 1564, by paying 10,000 crowns down, and giving a rent of 500 marks for ever. On Pilgrims' Hill the pilgrims sang anthems on catching their first sight of Linlithgow. The churches of Torpichen, Temple, Inchmacham, Maryculter, Aboyne, Tulloch, and Kilbartha, were in the patronage of the house.⁴

¹ Beaut. of Scotl., ii. 96; Morton, 321.

² Orem, 37.

³ Chalmers's Caledonia, iii. 155.

⁴ Todd, ii. 375; Penney's Linlithgow, 201.

KNIGHTS TEMPLARS.

ABERDEEN.¹

c. 1232. ABOYNE, co. Aberdeen.

ADAMTOUN. Our Lady Kirk of Kyle, Chapel de la Grace, or Preceptory of St. Mary, consisted of a chapel in the midst of a quadrangle; part of it remains. James IV. came to it to make his offerings. It had a Pardoner or Vendor of Indulgences.²

BALANTRODOCH (the dwelling of the turbulent), on the South Esk, founded by King David. In 1312 it passed to the order of St. John.³

EDINBURGH, Holy Mount, and St. Anthony's, Leith.⁴

INCHINNAN, one mile from Renfrew.⁵

MARYCULTER, co. Lanark. Chalmers says on the Dee, co. Kincardine, founded by Walter Bisset in the reign of David II.⁶

MOUNT HOLY, on the south verge of St. Leonard's Hill, Edinburgh.⁷

OGGERSTONE, co. Stirling.

RED ABBEY STEAD, near Newstead, co. Roxburgh.⁸

ST. GERMAN'S HOUSE, near Seton, bestowed by James IV. on King's College, Aberdeen; valued at 66*l.* 8*s.* 8*d.*⁹

STANHOUSE.¹⁰

TEMPLE, on the South Esk, twelve miles from Edinburgh. The church is Early English, an oblong, 54 feet 7 inches by 17 feet 4 inches, and contains

¹ Kennedy, 77.

² Chalmers's Caledonia, iii. 497.

³ Ibid., ii. 76, 812.

⁴ Arnot, 251; Maitland, 176.

⁵ Chalmers's Caledonia, iii. 828.

⁶ New Stat. Acc. Lanark, 345; Arch. Scot., iii. 15.

⁷ Wilson, ii. 69.

⁸ Pennant, ii. 268; Chalmers's Caledonia.

⁹ Prior. de Coldingham, cix.

¹⁰ Orem, 37.

an ablution drain and Easter sepulchre. This, with some of the other houses, was in 1312 granted to the Hospitallers at the suppression of the Order of the Temple by Pope Clement V.¹

TULLOCH, co. Aberdeen.

TURRIFF. The church, 120 feet by 18 feet, has a fine toned bell (1557) in the tower.²

LAZARITES.

The military order of St. Lazarus of Jerusalem, founded about 1119 for the relief of the poor and helpless members of military orders. The members wore a red cross on the habit.

HAREHOPE, or Holme St. Lazarus, in Edleston; founded by David I., and suppressed at the end of the fourteenth century,³ owing to the English leanings of the brethren, who apparently were under the protection of Coldingham Abbey. William Carbet was master in 1296.

LINLITHGOW, converted into a hostelry for pilgrims and travellers by James I.

¹ Muir, Notices, 42.

² Reg. Episc. Brechin, i. 30—1.

³ Chalmers's Caledonia, ii. 943; Simpson, Arch. Essays, ii. 67.

COLLEGIATE CHURCHES.

" He who had seen his own bright Order fade
And its devotion gradually decline,
Had also witnessed
That violent commotion which o'erthrew
In town and city and sequestered glen
Altar and cross and church of solemn roof,
And old religious house, pile after pile,
And shook the tenants out into the fields
Like wild beasts without home. Their hour was come,
But why no softening thought of gratitude,
No just remembrance, scruple, or wise doubt ?
Benevolence is mild, nor borrows help
Save at worst need, from bold impetuous force
Fitiest allied to anger and revenge."

KING JAMES I.,¹ on his return from captivity in England, wrote, on March 17, a most touching and beautiful letter to all the abbots and priors² of his realm, reminding them that it would grieve their founders and benefactors, men of royal munificence and donors of noble endowments, to think that they had erected walls of marble, in which there were only decay of discipline and neglect of duty; showing them that shipwreck of piety was at hand, that ruin threatened them, and that religion already nodded to her fall. No doubt owing to this wretched declension the foundation of monastic establishments terminated with the middle of the fifteenth century, and in their place arose a number of collegiate churches, formed by grouping the clergy of neighbouring parishes into a corporation or consolidating independent chaplaincies.

¹ Fordun, xvi. c. 32.

² The earliest list of the chief Scottish prelates, including twelve bishops, twenty-three abbots, and eleven priors, occurs in a letter written to Edward II. in 1289:—"Kelquon, Meuros, Dunfermline, Aberbrothok, Seinte Croys, Cambuskinel, Kupre, Driburg, Newbotil, Passelay, Jddeworth, Londors, Balmorinauch, Glenluce, Kilwynnin, Incheffra, Culros, Dundraynan, Darwonguill, Kinloss, Deer, Ylecolumkille, Tungland, abbeys; St. Andrew's, Coldingham, Leasmahagu, Pluscardin, Beaulou, Hurward, Wytherne, Rustinoth, May, Canonby, and Blantir, priories." (Acts of Parl. of Scotl., i. 85.)

The consequence was that in time, the numbers, already small, of the parish clergy, were in a great degree withdrawn from their cures, and the secular priests must gradually have lost all efficiency, for in 1551 we find that in the most populous parishes few people attended mass on Sunday, much less on other festivals; whilst of those who were present some scoffed and behaved with irreverence, and others traded even in the church porch, all reverence having been lost.¹

Whilst the richer clergy went in scarlet and cramosy, and furs of rich ermine, minever, and martin-grey, the vicars were wretchedly paid. In 1304 the Bishop of Brechin agreed to fix their stipend at 10*l*.²

Diocese of St. Andrews.

1517. CRAIL, founded by Sir William Myreton and a Prioress of Haddington, for a provost, sacrist, and ten prebendaries. John Hakerstone was provost in 1501. The church remains. A chancel, originally 55 feet long, is reduced to 22 feet 8 inches; the nave, with aisles, is 80 feet long; the west tower has a stunted octagonal spire; the south-west porch has been destroyed.³

c. 1446. FOULIS or Fidolis, St. Marnan's or Methvan's, in the vale of the Tay, six miles from Dundee, was founded by Sir Andrew Gray, for a provost and prebendaries. Alexander Ferret was provost in 1549. The church is 94 feet long by 29 feet broad, and retains an oak rood screen with painted panels of sacred subjects. The west door and window are treated well and richly.⁴

Thirteenth century. KIRKHEUGH, St. Mary's, in St. Andrew's, a cell of the Culdees, was at an early date established [736—765], and re-founded by Angus MacFergus before 834 on the sea cliff, and called from its situation and dedication Kil-Rewel (St. Rule's Cell; Kirk-reuel, Kirk-heugh (Cliff

¹ Hailes, iii. 262. For a fearful picture of low morals, see Simpson's *Archæol. Essays*, ii. 336.

² Hailes, i. 381; W. Forbes' *Treatise*, 89, 90; *Black Book of Paisley*, Roy. Lib. Brit. Mus., 13 E X.

³ *Frag. Scot. Monast.*, xxxv.; Muir, xvi.

⁴ *Conc. Scot.*, clxxxv.; T. S. Muir, *Notices of Churches*, 133; *Councils and Eccles. Doc.*, ii. Pt. i. 227, 117; *Mylne Vitæ Episc. Dunk.*, pp. 4, 5.

Church), and Kil-ri-mond (the Cliff Church of St. Regulus, the equivalent of Ri, a king). In 943 King Constantine became (probably a lay) abbot. Bishop Tuadal (1055-9) gave the Culdees the church of Scoonie. They were married, after the custom of the Eastern Church. Beside the bishop and hospitaller, there were five (lay) portioners of the church, whom the Kelidei served as vicars: the wives were not admitted into their manse whilst they were on duty. In the twelfth century one of the bishops determined to build a new cathedral and endow it as a priory for Austin Canons: this design he carried out. The two establishments subsisted side by side, with right of co-optation of the bishop from 1140 for upwards of a century, until the Culdees were removed from the close. The Canons then absorbed the right of election of the bishop. This curious arrangement of two separate communities living within one enclosure will account for the existence of the Old Church, as it is constantly called, along with the New Church or Cathedral, and even so late as 1202 a bishop¹ was buried in the former. Various popes up to 1216, by their bulls, desire that the Regular Canons should be substituted for the Culdees as they die off, and the rents and lands of the latter converted to the use of the new community.

The Culdees, it would seem, in the reign of Alexander II. (1214-49), retired to the new Royal Chapel of St. Mary, Kirkcubright, where they became prebendaries, ten in number, under a provost, and are mentioned in 1250, as their provost is in 1253.

The reverse of their seal represents a king. The title was probably derived either from a royal founder or Regulus, or from the abbacy of Constantine.

Edward I. in 1298 presented to the provostry of "our free chapel" of St.

¹ The succession of the bishops laid down by the learned editors of "Councils and Ecclesiastical Documents," in some details differs from that given at pages 84, 85:—

Cellach, Bishop of Kilrimont, sat in the Council of Scone 906.

Fothadh, Archbishop of Scots, son of Bran, Bishop of the Isles of Alba; expelled by King Indulf, 954; died 962. He gave a silver cover for the Gospels.

962-970. Maelbrigid or Malisius, a disciple of St. Dulhae.

970-995. Cellach II., son of Ferdlager; the first who went to Rome for confirmation.

Maelmore and Malisius II.

1025-8. Alwyn.

1028-55. Malduin, son of Odran, Bishop of Alban.

1055-9. Tuthald.

1059-93. Fothadh, the last Celtic primate, said to have been suffragan to Thomas of York.

1093-1109. Interregnum.

Andrew, which Master Comyng lately had in St. Andrew's Cathedral. About 1332 the Culdees were probably quite extinct.

On April 6, 1435, there were only seven members. Martine mentions a tradition which connects St. Mary's of the Crag with the Church of St. Rule, and doubtless arose from this translation of the Culdees. The ruins of St. Mary's were bared in 1860, and exhibit a small cruciform church.

The provostry was valued at 176*l.* 14*s.* 8*d.*, besides "keane, aittis," &c., and the churches of Seres, Creighall, and Niglistarbet. Alexander Sutherland was patron of the prebend of Stradbroke.¹

1439. METHVEN, four miles from Perth (locally in the diocese of Dunblane); founded by Walter Stewart, Earl of Athol, for a provost and five prebendaries. An aisle remaining, sculptured with the royal lion, may have been built by Queen Margaret.²

1458. ST. SALVADOR, St. Andrew's, founded by Bishop James Kennedy for a provost and prebendaries (Archbishop Shevez added another in 1496), to sing mass, matins, vespers, and compline on Sundays and holidays, and say the canonical hours in surplices daily, with four vicars pensionary. The new college or university, founded by Bishop Wardlaw in 1411, was called the Pædagogie. The church is an oblong of seven bays, with a trigonal end and south-west porch. The high west tower is surmounted by a short stone spire like a broach, as at Corstorphine and Aberdeen. From its summit the "Prior of Capoa" and his French troops battered the castle in 1547. The church has a water stoup, as at Seton, Foulis, Roslin, and Borthwick: here it is in the north-east angle of the porch. St. Salvador's held the churches of Cults, Kemback, Dinno, and Kilmeny.³ Four maces were found in Kennedy's tomb c. 1683.

Arms, a roundle with St. Salvador's cross.

At St. Leonard's College, founded in 1512 by Prior Hepburn and Archbishop Stewart, the foundation consisted of a master or warden and four chaplains, to celebrate masses at 6 and 9 A.M. on festivals, with daily vespers

¹ Registr., 26, xxxvii. 76, 407; Denmylne MS., 19; Chronicle, 189; Trans. Soc. Ant. Scot., iv. 74, 320; Proc. Soc. Ant. Scot., iv. 74-86; Chron. Scots and Scots, 186; Boetius, p. 105; Hist. Desc. Scotl., 288; Turner, 143. Views of St. Rule's Tower. Cardonell's Views. Dalings, Gent. Mag., lvi. 95; Edin. Top. Bot., No. xlvii; Burton, ii. 39, 32, 35; Dilatin, ii. 909; Mylne, Vite Dunfield, Episc., 5.

² Proc. Soc. Ant. Scot., 148.

³ Hist. Scotl., 247; Douglas, East Coast, 2; Forbes, 95; Gough, Sep. Mon., ii. 212; Harl. MS., 4925, fo. 100v; Fordun, vi. c. 48; Dilatin, iii. 909.

at 3, and the salve at 7 P.M. Behind the altar are some wall-loops, as in a chapel of St. David's Cathedral, and a vaulted chamber with a stone chair below them. St. Mary's College had eight priests for the daily mass at 6 A.M., and five vicars pensionary with cure of souls. They wore the same hood as at Paris.¹

1446. TULLIBARDINE, co. Perth, St. Saviour's, founded by Sir David Murray, for a provost and prebendaries. The church is in ruins.

Diocese of Aberdeen.

1505. OLD ABERDEEN, King's College, founded by William Elphinstone, Bishop of Aberdeen, had eight prebendaries, a chanter, sacrist, organist, and six singing boys.

The chapel of St. Mary, consecrated by Bishop Edward of Orkney, retains a tower with a lantern crown, and a double row of rich oggee-canopied stalls with misericords and carved framework, and an open screen; twelve stalls range on each side and three in each return, ornamented with carvings of flowers and foliage.²

1441. NEW ABERDEEN, St. Nicholas, founded by the provost and Bishop Law, for a vicar, who was the sixth prebendary of the cathedral, a curate, and chaplains, twenty-two in 1491, but reduced to only sixteen in 1519. The church is destroyed except the transept, which is incorporated between the two modern structures. It was built in 1377, and had a nave 117 feet by 66 feet, of nine bays, a transept 100 feet by 20 feet, and choir 81 feet by 64 feet, of seven bays, with a trigonal apse over the crypt of our Lady of Pity. It contained a fine rood loft, three bells in the tower, 140 feet in height (the only portion now spared), one of them named Laurence, 1352, being given in atonement for murder; and thirty altars, including St. Eloi of the Hammermen, St. Crispin of Cordwainers, St. John Baptist of Wrights and Masons, the Brown Cross in the rood loft, the Three Kings of Cologne, the Holy Blood of St. Duthac, St. Nicholas, &c. In 1308 the Aberdonians murdered their English prisoners in cold blood, and the canons, after vainly interceding, obtained only with great difficulty the poor privilege of giving them Christian burial, round the "postica" of this church, and in Boece's time their gravestones remained still.

¹ Gough, Sep. Mon., ii. P. iii. 276.

² Antiq. of Aberdeenshire, 211; Cordiner's View; Innes' Sketches, 313; Grose, ii. 294.

On August 5, 1640, the General Assembly destroyed "the crucifix on the west end, which had never been troubled before." In 1560 the inventory included a silver "Eucharist" or tabernacle of 4 lb. 2 oz.; St. Nicholas chalice, 39½ oz.; a chalice of Our Lady in the vault, 19 oz.; our Lady's chalice of the south aisle, 19¼ oz.; four cruets and a little ship (for incense), 16½ oz.; two pair of censers, 38 oz.; a cope of cloth of gold friezed with red velvet; two copes of red velvet; orpheist, having orphreys of gold; a chasuble with two tunics furnished with red velvet, flowered and indented with gold; a chasuble and tunics furnished with gold friezed on green velvet.¹

CULLEN, St. Mary's, founded by King Robert I., made collegiate in 1543, on the foundation of Alexander Ogilvie of Deskford, for a provost, six prebendaries, and two singing boys.²

KINNETHMONT, or Killymont, a provostry, burned down at the suppression by Leslie of Balquhain.³

Diocese of Argyll.

1442, August 4. KILMUND (St. Mund Abbat), on the Holy Loch, near the Clyde, co. Argyll, founded by Sir Duncan Campbell, of Lochaw, for a provost and six prebendaries. The tower, 40 feet high, remains. The church was erected upon a spot where a vessel laden with earth from the Holy Land for the foundation of Glasgow Cathedral, was stranded and cast out some of its precious freight. The Paradise of Chichester, and other churches, are said also to have received soil from the sacred land of Palestine.

Diocese of Brechin.

June 14, 1479. GUTHRIE, co. Angus, founded by David Guthrie, Lord Treasurer, for a provost and five prebendaries, out of a rectory which belonged to Arbroath. An aisle only remains. It held the church of Carbuado. David Guthrie, 1503, and John Hay, 1523, were provosts.

Diocese of Edinburgh.

1429. CORSTORPINE, or Cross Torphin, SS. John Baptist and Cuthbert, founded by Sir John Forrester, Chamberlain of Scotland, for a provost,

¹ Journey to Scotland, 119; Collect. for Aberdeenshire, 210; Fittler's Views, Pl. 4; Spalding's View; Keith, 15. Hist. MS., 4613, 66. 85.

² Ant. of Aberdeenshire, 210.

³ Ibid., 200.

eight chaplains or prebendaries of Idvergogar, Norton, Halderstoun, Dalmahoy, Haltoun, Beningtoun, its dependent churches, Ratho, Byres, and Plat, and two singing boys. The church is Decorated and cruciform, consisting of a nave 50 feet 6 inches, a loftier chancel, 32 feet 9 inches by 28 feet 6 inches with an ablation drain, as at Borthwick, Roslyn, Temple, Crichton and Corstorphine, Bothwell, Torpichen, Seton, and Dunglas; a sacristy with a gable roof on the north side of it, and a disengaged west tower, very low, capped with a foreign-looking octagonal spire, ornamented with three bands, and having in front of it a low Galilee. The college held the churches of Clerkington, Corstorphin, Dalmahoy, and Halton. The first provost was Nicholas Bannatyne, buried here in 1470. There was an altar of the Holy Trinity; an effigy of a knight under an angular arch is in the south wing. The income was 122*l.* 13*s.* 4*d.* Scots. The prebends were suppressed in 1633. At the east end a lamp was kept burning, both as a guide to travellers, and as "the Light of the Dead," to guard the cemetery from evil spirits.¹

1449, December 9. CREYGHTON (rugged town), SS. Mary and Kentigern, founded by Sir William Creighton, Lord Chancellor, for a provost and eight prebendaries or chaplains,—four stalls (namely, those of Vogrie, Arniston, Middleton, Locherworth) were in the gift of the Archbishop of St. Andrew's—two singing boys, and a sacrist. It was designed to be a cruciform church, but never completed. The tower has a low bell-gable. Hay preserves some bitter verses on the voluptuous life of the canons, and the monk of Cambuskenneth mentions their fidgeting in the stalls, the lawsuits in church, the payments of Easter dues and tithes within the sacred place, the eating, drinking, and sleeping permitted when workmen gave up work at an hour too late for their return home, or people came from far, and the binding of sick pilgrims to the pillars in the hope of being healed. The revenues amounted to 133*l.* 6*s.* 8*d.* The forfeitures were granted to Patrick, Lord Hales, created Lord Creighton, by James VI. Sir Gideon Murray, the last provost, had the church lands converted into a temporal estate.²

1406. DALKEITH (the closed dale), St. Nicholas, founded by Sir James Douglas, Earl Morton, for a provost and six perpetual chaplains, wearing

¹ Forbes, 94; Muir's Notices, 50; Chalmers's Caledonia, ii. 763, 787; Roxburghshire, 228; Harl. MS., 4623; See Lamp in Sacred Archaeology.

² Gough's Topogr., ii. 617; Chalmers's Caledonia, ii. 712; Lib. St. Mar. Glasg. Pref., p. xxx.; Wilson, ii. 41.

surplices and black almuces of lambs'-wool. James Douglas was provost in 1488. The church remains consist of a Decorated nave with aisles, a chancel with a trigonal apse, and south-west porch. The tower is modern. The revenues amounted to 36*l.* 13*s.* 4*d.*¹

1446. DIRLETOUN GULANE, founded by Sir Walter de Haliburton. Its revenues were 20*l.* A ruinous nave, choir, and north wing of Gulane Church, 30 feet by 16 feet, remain. Michael Dirlton, the Franciscan, was provost.²

1450. DUNGLAS (Greencastle), St. Bridget's, co. Haddington, East Lothian, founded by Sir Alexander Hume, for a provost and prebendaries. The south aisle of the nave and the choir remain, Decorated, with a strong leaning to Early English. The choir measured 34 feet 9 inches by 17 feet 8 inches, the nave 41 feet by 20 feet, the central tower was 14 feet square; each wing was 25 feet 7 inches by 13 feet 7 inches; the sacristy north of the choir is 19 feet 1 inch by 13 feet 2 inches; the east window has lost its tracery. Here, as in other collegiate churches, there is a sepulchral recess below the transept window. The choir retains a canopied recess or bench, as at St. Monance, Bothwell, and Corstorphine, for the celebrant and assistants, a double ablution drain, as at Arbroath, two consecration crosses, ornamental brackets, niches, and a credence. The income of the college was 92*l.* Abraham Weichtoun was provost in 1549.³

1342 and 1392, St. Matthew's Day. DUNBAR, founded by Patrick and George, Earls of March, for a dean, archpriest (a vice-dean), and eight prebendaries of Dunbar, Spot, Pincarton, Belton, Pitcox, Dunse, Chirnside, and Linton: the last three churches were in its patronage. The church has a lofty spire 117 feet high, and the monument of George Home, Treasurer of Scotland in the reign of James VI. The ceremony of creeping to the Cross on Good Friday was observed here in 1568. The income was 86*l.* 13*s.* 4*d.*⁴

1450. EDINBURGH. Holy Trinity, at the foot of Leith Wynd, founded by

¹ Charters, Bann. Club, 315; Chalmers's Caledonia, ii. 712.

² Grose, i. 72; Chalmers's Caledonia, ii. 513.

³ *Hutton MS.*, 8144, fo. 217; *Mun's Notices*, 74; *Extracta*, 254; Chalmers's Caledonia, ii. 512; *Harl. MS.*, 4623.

⁴ *Pennant*, i. 134; Chalmers's Caledonia, ii. 511; *Grindall's Remains*, 295.

Mary of Gueldres, widow of James II., who was buried in it on November 16, 1463. The provost intended to complete the church, the choir being magnificent, and begged the pope to give an indulgence. It was designed to be cruciform, with an aisleless transept, and a saddle-back tower, but the nave was never completed. The choir, of three bays, had a trigonal apse, 12.4 x 23.4, a groined ceiling and aisles. It measured 52.11 x 26.10, the south aisle being 10.6 broad, and the northern 13.10; the transept measured 69.4 x 25.3. There was a sacristy on the north side, with the chamber of a recluse. There was also a south porch. The outer walls of the apse were covered with crossed arrows, anchors, and pentagrams, or double triangles; similar incisions occur in the Lady Chapel of Chichester, and were, probably, records of vows made on the spot. The church was granted to the town by the Regent Murray in 1567, and destroyed in 1845, to make room for a railway. The houses of the college on the south side were demolished by the Earl of Argyle in 1558. The hospital was on the opposite side of the Wynd. The foundation was composed of a provost and eight prebendaries of Holy Trinity Hospital, the Sacristan, Browderstanes, Strathmartin, Gilestoun, Ormistoun, Hill and Newlands, two clerks or choristers, and thirteen almsmen, who wore blue gowns. It held the churches of Weems, Sautry, Fala, Kirkurd, Ormistoun, Lempetland, and Gogar. Matins were said daily at 5 A.M. from Pentecost to Michaelmas, and at one hour later during the other six months. After mass the canons daily visited the tomb of the foundress, sprinkling it with hyssop, and saying *De Profundis*. The revenues amounted to 362*l.* 6*s.* 8*d.*¹

ST. GILES', EDINBURGH.—This was, originally, the parish church of Edinburgh, and probably of small dimensions. It belonged originally to the See of Lindisfarne, and afterwards to the Abbey of Dunfermline, and a fine early Norman doorway, which remained in the last century, witnessed to the richness and beauty of the ornamentation. It is first distinctly mentioned in a charter of 1214. In 1385 the church was burned by the English, and after being rebuilt was, in the following century, made Collegiate. A most striking ballad, the "Mass of the Dead," equals in power the fine description of similar legendary scenes by the old chroniclers of Durham, or the famous poem on Napoleon's dream, "The Midnight Review." Gavin Douglas, Provost of St. Giles', is supposed to witness the vision after the

¹ Maitland, 208; Wilson's *Antiq.*, ii. 174; Rickman, 283; Billings; Grose, *Antiq.*, i. 38; *Registrum S. Trinit.*, Bannatyne Club; Chalmers's *Caledonia*, ii. 762; J. S. Muir, *Notices*, 9; Theiner, 597.

battle of Flodden, when the ride of King James for three yards on English soil, to please the Queen of France, brought desolation into Scottish homes.

"Gavin Douglas rose from a dead-troth sleep,
Teenfull with eerie dreams.

It is not one day, but only ten,
Since St. Giles his quire had rung,
With the high mass and the holy sign,
And the aisles with the tramp of stalwart men
That the Nunc Dimittis sung,
When Douglas sought nigh the noon of night
The altar of good St. Giles,
Up the holy quire where the glimmering light
Of the Virgin's lamp gave the darkness sight
To fill the eerie [spectral] aisles.
Believe as the boom of the mid-mirk hour
Rang out with clang and main,
Clang after clang from St. Giles' tower,
Where the fretted ribs like a box-tree [elder] bower
Make a royal crown of stane.
Ere the sight was lost—'fore mortal eye
Ne'er saw such sight I trow,
Shimmering with light each canopy
Pillar and ribbed arch and fretted key
With a wild unearthly low [light].
And Douglas was ware that the holy pile
With a strange kent [known] throng was filled;
Earls Angus and Crawford, and bold Argyle,
Huntley and Lennox, and Home the while,
With many more noble styled.
And priests stood up in cope and stole,
In mitre and abbots' weed [robe],
And James I wist above the whole,
Led up the kirk to win assoyl [absolution]
Where the eldritch [weird, or ghostly] mass was said,
'Let the mass be sung for the unshriven dead!
Let the dead's mass bide their ban!'
And grim and stalwart, in mouldy [earth-tainted] weed,
Priest after priest, up the altar lead,
King James his forbear [father] wan [came].
'Let the dead's mass sing,' said Inchaffray's priest;
'Dead threats [contend] not to the dead!
Now peace to them who take their rest
All smirched in blood on Flodden's breast!'
'Christ's peace!' priest Douglas cried,
Gone was the throng from the glimmering aisle,
As he groped to the kirk-yard bound."

The day after Flodden the magistrates desired all women to forbear crying in the streets, but to resort to St. Giles and pray for the national

weal. In 1558 the French soldiers used to walk up and down the nave of the desecrated St. Giles, in order to distract the congregation and the preachers, who denounced them from the pulpit; but were still more scandalized when scaling ladders were prepared by the reforming party, in the very aisles, for the assault of Leith, on March 28, 1571. Sir William Kirkaldy manned the steeple, and on the 1st of May, for their defence against the regent, broke holes through the arched roofs, and from June 20 until July 27 in the following year, three pieces of brass ordnance were mounted on the tower, when these guns, and those in the Kirk of Field, were removed into the Castle. In 1558, on the approach of the Earl of Argyle, a guard of sixty men occupied the church, and the carved stalls of the choir were removed for safety into the Heart of Midlothian. Money payments were made on Murray's tomb.¹

EDINBURGH, ST. MARY'S KIRK OF FIELD, was once a large cruciform church, with a lofty central tower; it stood on the site of the High School, and was founded for a provost and ten prebendaries, serving as chaplains at various altars, one of which was dedicated to St. Matthew, and two choristers, with a hospital for bedesmen. The English burned the hospital in 1554. The altars were destroyed here, and in the Dominican and Grey Friars, by the Earl of Argyle, in 1558. Darnley was blown up in the provost's house on February 9, 1567. It held the churches of Livingstoun and Semplaid. Young Roland Græme, in the "Abbot," exclaims, "Blessed Lady! what goodly house is that which is lying in ruins so close to the city? Have they been playing at the Abbot of Unreason here, and ended the gambol by burning the church?"²

LINLITHGOW, St. Michael's, consists of a south porch, a nave of four bays, with groined aisles of the time of James III., a transept of the reign of James V., a chancel, with an apse of three sides, in which the windows, as at Dunblane, approximate to English Perpendicular, and a west tower, which formerly had a lantern crown, and retains a fine double door. The sacristy has sculptures of the Sacred Passion. The south wing forms St. Katharine's Chapel, where James IV. had his ghostly warning. James V. erected twelve stalls here, making it the Chapel of the Knights of the Thistle. It measures

¹ Wilson, i. 12, 34, 83. In 1452 James II. ordered payment of 300 marks on the high altar to his base-child!

² Chalmers's *Caledonia*, ii. 763; *Annot.*, 243; *Charters*, Bann. Club, 261; Wilson's *Antiq.*, ii. 101, 177; Harl. MS., 4023.

181×65 feet, and is Decorated. The south porch has a parvise, with stair-turrets and aumbries. The Church of Oglisfas belonged to the college.¹

1487. RESTALRIG, or LESTALRIC, Holy Trinity, and SS. Mary and Margaret, one mile from Edinburgh, founded by James III. James V., in 1512, placed here a dean, or preceptor, rector of Laswade, six prebendaries of Bute, prebendaries of St. Triduana and Leith (one was organist and the other sacristan), and three chaplains; two singing boys were added in 1515. The east end of the choir of three bays built in the fourteenth century remains. The nave was destroyed in 1560. The chapter-house, octagonal, with a central pillar and groining, on the south side, was built by Sir Robert Logan, who died in 1539. The income was 93*l.* 6*s.* 8*d.* The college held St. Mary's, Rothesay, and Leswade.

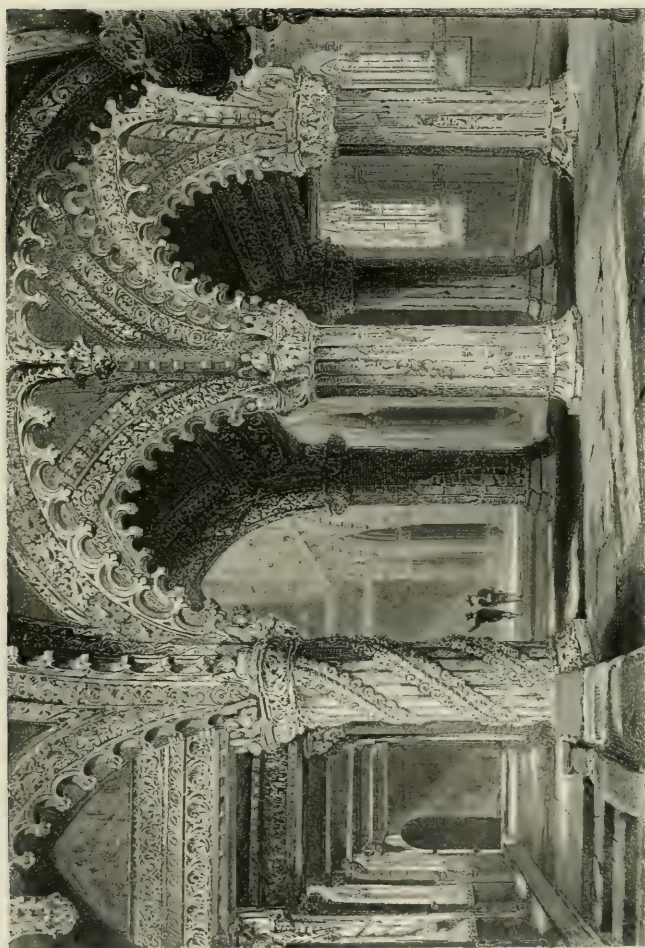
The tomb and shrine of St. Triduana, a companion of St. Rule, attracted pilgrims, being supposed to work miracles, especially in diseases of the eye. One of these sufferers was John, Bishop of Caithness, who came from Scrabister, in 1200, blinded and with his tongue mutilated by Earl Harold of Orkney, according to the Saga, and was healed in speech and sight. The chantry in St. Triduana's aisle, founded by James, Bishop of Ross, formed a prebend.

In 1559-60 Lord Gray, commander of the English forces, during the siege of Leith, threw up his trenches round the church, and lodged himself with some horsemen and demi-lances in the doorway. The buildings in December, 1560, were utterly razed and cast down as monuments of idolatry, to build a new part of the Nether Bow, and in 1571 Alexander Clark found materials here to build his house.²

1446. ROSLYN, St. Matthew's, on College Hill, upon the north bank of the Esk, most beautifully situated in view of wooded hills and Hawthornden. It was founded by William de St. Clair, Earl of Orkney, for a provost and six prebendaries, a pensioner vicar with cure of souls, and two singing boys. The chapel, 69.5×35, and 40 feet 8 inches high, is of eight bays, with a transversal eastern aisle, which contained altars of SS. Mary, Matthew, Andrew, and Peter, and retains its ablution drains. The nave and transept were never completed. The choir is 48.4×17; the eastern processional path 9.9,

¹ Penney's *Lunithgow*; Waldie's *Lunithgow*.

² Chalmers's *Caledonia*, ii. 706, 786, 805; Arnot, 256; Grose, i. 42; *Fragn. Scoto-Mon.*, xxxiii.; *Charters, Bann. Club*, 273; *Wilson's Antiq.*, ii. 178; i. 66, 83; *Parkyns*, ii. 41.



and the aisle of chapels, divided by pillars, 11.4. The lateral aisles are 8 feet 7 inches broad. At the south end of the south aisle the capitals of the vaulting shafts have sculptures of a crucifix, the heavenly host, the corporal works of mercy, the Seven Vices, and the Martyrdom of SS. Sebastian and Christopher. Over the door to the crypt or sacristy is the legend, "Strong is wine; the king and women are stronger; the Truth shall conquer them all" (Esdras iii. 4). There are, north and south, doorways with quasi-porches, one for men and the other for women. The lower chapel, built by Elizabeth, Countess of Buchan, at once sacristy, chapel, and chaplain-priest's lodging, retains its credence and ablution drain. It measures 36.3 x 13.11, and 15 feet high; it is reached by twenty steps. The famous Prentice pillar, like the Prentice windows of Rouen and Lincoln, has a romantic legend attached to it. It has four spiral bands of foliage, wreathed from the base, which rests on chained dragons, up to the richly wrought capital, making a richer form of Norman channeling. It is said to have been the work of the Prentice in the absence of his master, who had gone to Rome to study a similar pillar, and to make the model there; at his return, stung with envy on finding that his apprentice had completed his designs, unassisted, to the last details of their profuse and elaborate forms, he snatched up a mallet, and struck the ill-fated youth his death-blow on the spot. Slezer calls it the Prince's Pillar, and in 1723 it bore the name of that of the Princess [of Orkney]. Two stones are pointed out, one covering the grave of William St. Clair, who wagered that his fleet hounds, Help and Hold, would overtake a fawn before it could leap the March burn; the other is laid over the grave of ten barons, sheathed in mail, and uncoffined. There is a tradition that the chapel appears all on fire before the death of any of the family of Roslin. Twelve barons lie in armour instead of shrouds betwixt two pillars of the chapel.¹

The chapel was completed about 1490, receiving additions in the sixteenth century, and is alike singular in plan, character, and ornaments, which are of a strictly foreign, perhaps Spanish, cast. The decoration, elaborate to excess, is enhanced by the clumsiness of detail in parts, and a want of relative proportion. The vault is of tunnel shape, with only transverse ribs, a French form, and incrustured with stars, pendants, and indescribable clusters, Moorish arabesques, and enrichments like those of Burgos and Oviédo; with square lintels. The ornaments of all styles and channeled pillars make up an

¹ Scott. Prov. Antiq. Roslin.

interior which gives credence to the tradition that Roslyn was designed at Rome, and that the founder, who died c. 1484, built an entire village of cottages for the best workmen whom he could attract from all parts, allowing each man 10*l.*, and their overseer four times that amount, a year; whilst outside the extravagantly enriched buttresses and unfinished west end, with stoups and doorways, and a rough double bell-cot, compose a series of combinations without a parallel. At Plougasnon, in Brittany, there are the same gothic barrel vaults of stone, the same pendants hanging down from the crown of the vault, the same curiously moulded shafts, with the same flat carving in the caps, which are in the style of Breton renaissance. The college held Pentland Church. The income was 106*l.* 13*s.* 4*d.*

In 1572 the college was suppressed, and on December 11, 1658, the chapel was barbarously injured by a mob at midnight; but happily has been beautifully restored for divine service, and reopened on Easter Monday, 1862.¹

1493, June 20. SETON. St. Mary and Holy Cross, founded by George, Lord Seton, for a provost and six prebendaries, a clerk, and two singing boys, by the consolidation of united chaplaincies. Jane, wife of the third lord, who died 1513, added two prebends, and enlarged and made the church cruciform by adding a north wing, but did not complete the spire. Catharine Sinclair built the south aisle, George Lord Seton added the choir in King James II.'s time, and George, the second lord, vaulted it, and added a sacristy. The church includes a choir 65 × 3, with a trigonal apse, Decorated, and of three bays, with a sacristy 14.8 × 12.8 in the north; two transeptal chapels about 30 feet long, the north wing being of the middle of the fourteenth century; a low square tower, Early English, with a truncated octagonal spire, 24 × 6 square. The nave was never completed. The choir contains good tracery in the windows; the effigies of a knight and his wife, and one of George, second Lord Seton. It has also an octagonal ablution drain, and a stone bench for the officiating clergy at the altar 7 feet long. The south wing, forming a chantry-chapel, has an ablution drain, and the sacristy on the north contains a fireplace for baking the hosts and wall aperture, for the use of the acolyte, towards the altar. There is a holy-water

¹ Auld's Account; Slezer's View; Britt. Arch. Antiq., iii. 51; F. C. Clarke in Trans. Arch. Inst. of Scotland, 1863; Charters, Bannatyne Club; Billings, 326; Grose, i. p. 43; Bp. Forbes' Account, 1774; Hay's Genealogy of Sanctclares, 1835; Harl. MS., 4623; Journey to Scotland, p. 55; Lawson's Scotland Described, 141; Chalmers's Caledonia, n. 761; T. S. Mun, Notes, 20; Delices de l'Ecosse, vi. 1230; Antiq. Itin., vol. i.

stoup in the inner wall close to the door, as at Roslin and Borthwick. The English, in May, 1544, burned all the woodwork, and carried away the bells and organ on ship-board.¹

1501. STIRLING. Chapel Royal of SS. Mary and Michael, in the Castle of Stirling, founded by James IV., and constituted by Pope Alexander VI. for a dean, subdean, chanter, sacristan, treasurer, chancellor, archpriest (probably the penitentiary), succentor, sixteen chaplains, including six prebendaries of Ayr, and those of Spot, Waltame, Dunse, and Pincarton, six singing boys, and a master of choristers. The dean, who was also Bishop of Galloway, was confessor to the queen. It was probably erected in imitation of Windsor Castle and St. George's Chapel, and Leslie describes it as built on Snowden, the *Mons Dolorosus*, the Hill of Dolours, and embracing a magnificent view over a plain, river, woods, and hills. Hay mentions that Pinkerton College was united to Stirling. Lyndsay says the choir was "doubled" by the king, so that one-half of the number should sing and play on his progress, and the rest remain at home. He intended to unite Coldingham with his new foundation, but the Earl of Home opposed the plan, as he hoped to hold the conventual lands as his own. The deanery was first annexed to the provostry of Kirkheugh, then to the see of Galloway, and finally to that of Dunblane, by James VI. This college was endowed with the churches of Dunbar, Dalmellington, Alloa, Culton, Dalrymple, Kelly, and Kirkmore; and after the suppression of the convents with those of Dundrennan, Inchmahome, and Rosneth.²

King Richard II. died in Stirling Castle, and was buried in the Friars' Church on the north side of the altar. It was in Stirling chapel that the young King James IV., deeply mourning his father's violent end, "passed daily to hear the matins and evening song; and every day the chaplains prayed for the king's grace, deploring and lamenting for the death of his father, which moved the king to repentance." The intolerant Protestantism of the sectaries could not keep decency even in the time of divine service. "On Sunday, September 14, 1561," Randolph writes to Cecil, "in the Chapel Royal at Stirling, when her grace's devout chaplain would, by the device of Arthur Erskine, have sung a high mass, the Earl of Argyle and the Lord James so disturbed the quire that some, both priests and clerks, left their places with

¹ Billings, iv.; Grose, i. 64; Hay in Gough, II. 617; Chalmers's Caledonia, ii. 513.

² Nimmo's Stirlingshire; Hist. of Stirling, 1816; Lyndsay, 210; Leslæus, 18; Chalmers's Caledonia, iii. 501; Pitcottie, 253; Tales of a Grandfather, ii. ch. xxx.

broken heads and bloody ears. It was a sport alone for some that were there to behold it; others there were that shed a tear or two, and made no more of the matter." A month before, as Sir Walter Scott tells us, "the popular indignation was so much excited," on a similar occasion, "that but for the interference of the prior of St. Andrew's the priest would have been murdered on his own altar."¹

C. 1418. Hay says 1441. YESTER. St. Bothan's, or St. Cuthbert's, Haddingtonshire, founded by Sir William de Haye, of Yester, under whose castle was the Canons' Cavern, called Goblin Hall, for a provost, prebendaries, a chaplain, and two singing boys. Thomas Hay, 1520, and James Colquhoun, 1569, were provosts.

The revenue of the provostry amounted to 100*l.* Scots, and of the church to 47*l.* 2*s.* 4*d.*²

Diocese of Galloway.

LINCLUDEN. St. Mary's was formerly a Benedictine nunnery, founded by Uchtred (who was assassinated in 1174), and situated on the south bank of the Cludan, on a promontory washed by that river and the Nith, one mile from Dumfries. This was suppressed before 1400, in order to form a Collegiate Church, founded by Archibald the Grim, Earl of Douglas, and Chief Butler of Scotland, who was buried in the sacristy, for a provost and twelve canons, to make provision for dependants on his family, a chaplain (in 1429), and twenty-four bedesmen. Alexander Garnys, 1412, John Winchester, 14—, John Methven, 1438, Andrew Stewart, 1477, and Robert Douglas, were among the provosts. The church was cruciform, 216 feet in length, and at the transept 162 feet in breadth; a fragment of the nave remains. The aisleless choir of three bays, very rich Decorated, has a chancel door, with two bands of carving, one of angels, and the other representing the early life of our Lord. The window tracery, though of Geometrical Decorated, inclines towards Flamboyant. On the north side is the sacristy door, covered with hearts and stars of the Douglas, and cups in reference to their hereditary office of Chief Butler. There are three seats for the celebrant and ministers near an ablution drain, set in a square frame. Under a canopied arch is the high tomb of the Princess Margaret, daughter of Robert III., dated 1555.

¹ Tyler's Scotland, iii. 327.

² Gough, Topogr., ii. 616; Chalmers's Caledonia, iii. 513, 535.



The widow of the murdered Kilmarnock in the metrical lay quoted by Dibdin, makes her vow,—

“To sweet Lincluden’s holy cells
In dowie I’ll repair;
There peace with gentle patience dwells,
No deadly feuds are there.
In tears I’ll wither every charm,
Like drops of baleful yew,
And wail the beauty that could harm
A knight so brave and true.”

In 1586 Lord Maxwell had mass openly sung in the church on three days in Christmas tide. The domestic buildings were upon the north side. An octagonal tower at the east end fell down on February 16, 1851. The nave, wall, and part of the south wing remain. The massive square tower of the provost’s house was once occupied by James Lindsay, Lord Privy Seal and Envoy to England. Pennant saw remains of magnificent gardens, fair parterres, artificial mounts, beds of rich flowers, and a bowling green, with views extending over the vale of the two rivers.

The income was 423*l.* 6*s.* 8*d.*, besides victual. It held the churches of Caerlaverock, Kirkbean, Cowen, Terreglas, and Lochruttoun.¹

Diocese of Glasgow.

1545. BIGGAR, co. Lanark, St. Mary’s, founded by Malcolm, Lord Fleming, Lord High Chancellor, who fell at Pinkie Cleuch, for a provost, eight prebendaries, four singing boys, and six almsmen. It is a cruciform aisleless church, with a west gable crow-stepped, a central tower with a north-east belfry-turret, and an uncompleted spire, which gave rise to a local proverb. It has lost west porch, a sacristy on the north, its gilded ceilings, and cemetery gate. The choir is embattled, and terminates in a trigonal apse. The churches of Thankeston and Dunrod were in its gift.²

1398, October 10. BOTHWELL, founded by Archibald, Earl of Douglas, Lord of Galloway, for a provost and eight prebendaries of Strathaven

¹ Hutton MS., 8143, fo. 68; J. Major, 283; Beauties of Scotland, ii. 387; E. F. C. Clark in Trans. of Arch. Inst. of Scotland; Billings, iv.; Grose, ii. 172; Gough, Sep. Mon., ii. P. iii. p. 381; Hearne’s Antiq., Pl. xl.; Lawson’s Scotland Delineated, 247; Harl. MS., 4623; Buke of the Univ. Kirk, s. a. 1586; Clerk’s View, 19; Antiq. and Topog. Cab., vol. ii.; Minstrelys, iii. 369; Dibdin Antiq. Tour., ii. 470—3.

² Chalmers’s Caledonia, iii. 654; Grose, i. 135; Orig. Par., i. 133.

(26*l.* 13*s.* 4*d.*), Overtoun, Newtown (20*l.*), Netherfield, Cruickburn, Staneshouse (30*l.* 13*s.* 4*d.*), Hessildene, and Kettymuir. The church is in ruins, except the choir, which is oblong, of four bays, 53 feet 7 inches by 21 feet 8 inches, with a sacristy on the north side, 13 feet 4 inches by 9 feet 10 inches, having a drain and credence niche, Geometrical Decorated: the choir contains three graduated seats and an ablution drain on the south, and an aumbry north of the altar. Provost Barry celebrated the battle of Otterburn in Latin verse. The names of Provosts W. Foulis (1429) and Gavin Hamilton (1453) are also preserved. The church was in the patronage of Lord Bothwell. The revenues passed to the Duke of Hamilton.¹

1424. CARNEWATH, founded by Sir Thomas Somerville for a provost and six prebendaries. There is a fragment of the north wing in the Decorated style, containing effigies, still used as a burial-place.²

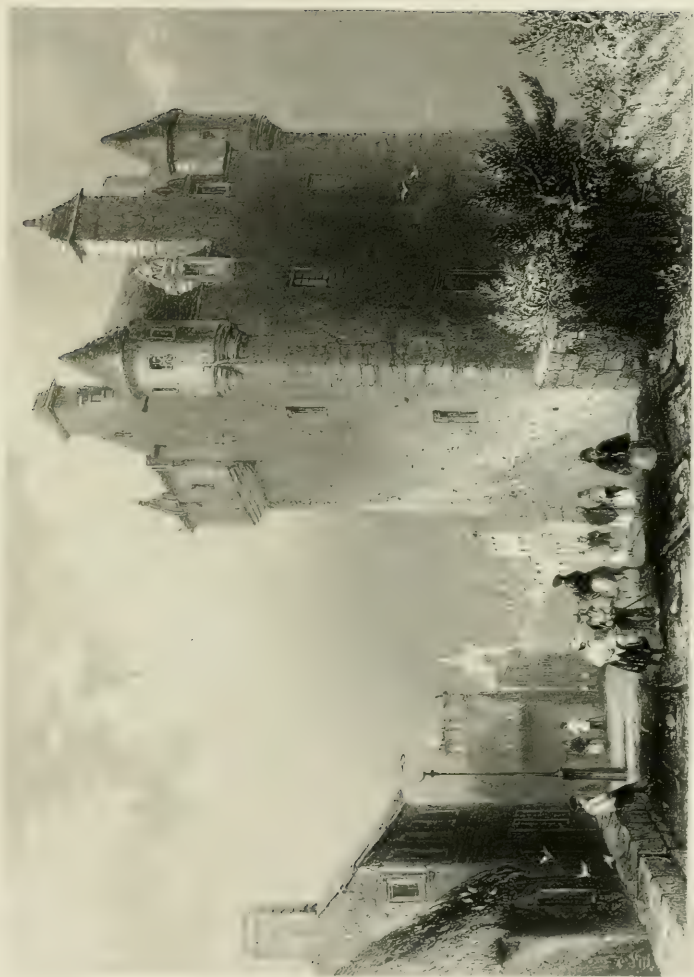
1458. DUMBARTON, St. Patrick's, founded by Isabella, Countess of Lennox and Duchess of Albany. The provosty was worth 233*l.* 6*s.* 8*d.* yearly. It held the churches of Fintrey, Strabane, and Bullule.³ One tower-arch remains.

1528. GLASGOW, SS. Mary and Anne, at St. Thenaw's Gate, founded by James Houston, sub-dean of the cathedral and rector of the university, for a provost appointed by the Abbey of Kilwinning, eight canons, and three choristers; the first canon of Holy Trinity was arch-priest acting as vice-dean, both in choir and chapter; the patronage of the stall being in the convent of North Berwick; the second was sacristan with a sub-sacrist under him in the same patronage. The prebendary of St. Anne was organist and master of the song-school. The others held prebends of St. Mary, St. James Apostle, and St. Roche, in the gift of the Council. It was also called the Low or Laigh Church in distinction to the cathedral or High Church, and held altars of St. Mary, St. Michael, and St. Kentigern. It stood in St. Thenaw's, corrupted into Enoch and Trongate. Bishop William Elphinstone was a later benefactor, and Canon Muirhead added prebends of St. Nicholas, St. Andrew, and St. Christopher; whilst Sir Martin Reed, chaplain of the castle and master of the works, founded those of the Name of Jesus and St. Martin. There were daily four masses: matin between six and seven o'clock, requiem, high, and low after the elevation at high mass; after which the

¹ J. S. Muir, *Notices*, 110; Jo. Major, lib. vi. p. 283; Chalmers's *Caledonia*, iii. 468.

² Chalmers's *Caledonia*, iii. 651.

³ *Ibid.*, iii. 901; Hal. MS., 4023.



celebrant, deacon, three choristers, and two canons went to sing *De Profundis* at the founder's tomb. On his commemoration the hand-bell of St. Mungo was rung through the city, and thirty poor men and matrons, sitting on a bench "in the midst of the choir, set apart for images and lights," received doles of money, and twenty-eight scholars also had bounties given to them. There was a master of the song-school. The site was built over by the Tron Steeple in 1637.¹

1462. HAMILTON, or Cadzow, co. Lanark, founded in the parish church, by Sir James Hamilton for a provost and eight prebendaries. The aisleless choir, of Decorated date, and north wing of the transept remain in ruins. The Duke of Hamilton became possessed of the revenues.²

1403, May 3. KILMAURS, co. Ayr, founded by Sir William Cunningham or the Earl of Glencairn for a provost, eight prebendaries, and two singing boys. The south wing of the transept, measuring 32 feet by 24 feet, remains. The church anciently belonged to Kelso: an adjoining estate is called the Prebends.³

1443. KILWYNNING, co. Argyle, founded by Donald Campbell of Lowquhaw, afterwards second Earl of Argyle, "who, being assaulted by a wild boar, on his drawing near to devour him, forthwith drew his sword and severed the head of that monstrous devouring beast from his body with one blow."⁴

1441, May 18. MINNIBOLE, Maybothel-beg, Maybole, St. Mary's, founded by Sir Gilbert Kennedy for a provost and three prebendaries. The first collegiate church founded in Scotland, stood here in 1371. The provostship was worth 20 marks and each stall 54 marks apiece. Walter Kennedy, Rector of Glasgow University, was provost. In 1563 the Kennedys, with 200 armed followers, attended mass here on May 19. The college and church fell to the Earl of Cassilis.⁵

¹ Liber Collegii B. M. Glasg.; Maitland Club; MacUre, 58; Boethius Vit. Episc. Aberdon.; Chalmers's Caledonia, iii.; Orig. Par., p. 7; Histories by Gibson and Cleland.

² Theiner, 438; Grose, i. 137; Chalmers's Caledonia, iii. 652.

³ Pont's Argyle, Notes, 121; Chalmers's Caledonia, iii. 494.

⁴ MacUre's Glasgow, 280.

⁵ Chalmers's Caledonia, iii. 493; Pitcairn's Crim. Trials, I. P. ii. 427; Paterson's Ayrshire, ii. 343; Gough, ii. 193; Beauties of Scotland, ii. 487.

1542. PEEBLES, St. Andrew's, founded by the magistrates and Lord Hay of Yester: the church was dedicated in 1115. An old tower remains; the rest of the buildings was destroyed by Cromwell's troopers, who stabled their chargers in them. There were prebends of St. Mary, Holy Cross, St. Michael, St. Mary Major, St. Mary Geddes, St. John Baptist, St. Andrew, St. James, and Christopher.¹

1505. SEMPILL, or Loch Winnoch, St. Mary's, co. Renfrew, founded on April 5 by John Lord Sempill, who fell at Flodden, for a provost, rector of Glasfurd, wearing a lawn surplice, an almuce on the arm, and a scarlet hood; a vicar, sacrist, six chaplains wearing hoods of red cloth lined with lamb's-wool, including a clerk in orders, precentor, and schoolmaster, an organist master of the song-school, a sacrist to adorn the church with leaves and flowers, and two singing boys. The buildings are a ruin overgrown with ivy and "lush eglantine." The church measured 71½ feet by 24 feet.²

Diocese of Moray.

c. 1460. ABERNETHY; founded by George, Earl of Angus.³

Diocese of Ross, which contained four rural deaneries.

1481, Sept. 12. TAYNE, co. Ross, St. Duthac's, founded by Thomas, Bishop of Ross, for a provost, eleven prebendaries, two deacons, a clerk as bell-ringer and holy-water carrier, and three singing boys, on the model of the collegiate church of Corstorphine. The second prebendary of Newmore was sub-dean, the third of Dunskeath, precentor; the others bore the titles of Tallurky, Morinchy, and Cambuscurry; the sixth of Innerathy, was deacon at 6 marks a year; the ninth was sacrist; each boy had 3 marks, or 40s. Scots. The church is an aisleless oblong, Decorated; it was burned in 1429 by the MacNeils whilst at feud with the Mowatts. The queen of Robert Bruce and her daughter, in 1306—7, sought sanctuary or girth in the church, but were taken out by the Earl of Ross and given up to Edward I. "Here," says Hay, "the Crowners or Clanguers were slain by the Keiths, twelve in number, arriving with as many horses, and two men on each horse. The walls of the chapel, where they were killed unawares,

¹ Gordon's *Monast.*, 298; Fordun, vii. c. 56; Chalmers's *Caledonia*, ii. 419; Grose, ii. 221.

² Registr. Eccles. Glasguens, 507; Chalmers's *Caledonia*, iii. 828.

³ Gent. Mag., lix. 798; Charters, Bannatyne Club, prief. iii.

were besmeared with blood." In 1506 James IV. visited the church, and gave to the harper of the Bishop of Caithness 28s., and to the man who bore St. Duthac's cabok (albe) half that sum.

Provosts.

- 1514. William Spynie.
- 1541. Donald Monro.
- 1542. Hugh Gray.
- 1544. John Thornton.
- 1549. Nicholas Ross.
- 1567. Thomas Ross, Commendator of Fearne.¹

¹ Gough, ii. 618; J. M'Neale. Eccles. Notes, 62; Keith, 189; Orig. Paroch., iii. s. v.

NUNNERIES.

"There was an ancient house not far away
Renowned throughout the world for sacred lore
And pure, unspotted life, so well, they say,
It governed was and guided evermore,
Through wisdom of a matron grave and hoar,
Whose only joy was to relieve the needs
Of wretched souls, and help the helpless poor.
All night she spent in bidding of her beads,
And all the day in doing good and godly deeds."

BENEDICTINE OR BLACK NUNS,

FOUNDED BY ST. SCHOLASTICA, SISTER OF ST. BENEDICT.

THEY wore a white cassock, a wimple and black veil, with a large sleeved black gown.

COLDINGHAM.

The history of the early foundation on this site is singularly confused. It first appears as an hermaphrodite convent, consisting of two separate communities of men and women associated under an abbess; one of whom, Æbba, afterwards of Ely, entertained St. Cuthbert in 661, and eight years after Queen Ethelfleda became a nun of it. The interior life became corrupted, the nuns wore fine dresses to render themselves attractive, and the places built for prayer and holy reading were given up to feasting, drinking, and idle talk. One of the monks, Adamnan [who had an awful vision of one who having visited unseen every chamber, and looked into every cell, foretold its coming fate], when returning homeward, burst into tears at the sight of its lofty buildings, and gave warning to the mother (another) Æbba. For a few days the inmates did penance, but shortly after her death they fell again into disorder and carelessness, and then "a fire from heaven" burned up the whole house in 679. St. Etheldreda, the foundress of Ely, was a nun here.

A second convent, of women only, afterwards built here, was burned by the Danes in 709, but is chiefly remarkable for the heroism of its inmates, who, in 870, mutilated themselves to preserve their honour from the northern pirates.¹

KILCONQUHAR, Galloway, founded by Fergus, Lord of Galloway.²

LINCLLOUDAN, St. Mary, two miles from Dumfries, founded in the reign of Malcolm III., by Uthred, father of Rothland, the founder of Glenlus, who died in 1174. In 1294 Alianora was prioress. In 1400 it was refounded as a Collegiate Church.³

NORTH BERWICK, St. Mary's, founded by Duncan, Earl of Fife, who died in 1154. Dulane was its cell. It held the churches of Largs, Logie-Aithry, Maybole, Kilconquhar, St. Monance, Kilbride, and Kilbrachmont. There are only shapeless heaps on the site, consisting of part of the refectory, cellarage, kitchen with a fire-place, and east end of the chapel; and an entrance-arch, through which, in "Marmion," the Abbess of St. Hilda came into the venerable pile, which was destroyed in August, 1565. The revenues were erected into a lordship for Sir Alexander Home by James VI. The income at the dissolution was 556*l.* 17*s.* 8*d.*, besides rent in kind. There were then eleven nuns.⁴

CISTERCIAN CONVENTS, WHITE NUNS.

1143, August 13. COLDSTREAM, St. Mary's in le Mers, founded by Cospatrick, Earl of March, for nuns brought from Whiston, co. Worcester. Queen Margaret and Angus took sanctuary here from the Regent Albany in 1515. Its revenues amounted to 201*l.* in money. The lands were given to Sir J. Hamilton in 1621.⁵

12th century. EDINBURGH, St. Mary's, in St. Mary's Wynd, probably

¹ Bede, B. iv. c. 25; Ang. Sax. Chron. S. A., 679.

² Hutton MS., 8143, fo. 169; Spotswoode, 13.

³ Billings, iv.; Pennant's Tour, i. 119; Views of the Abbey and the Countess of Galloway's Tomb; Cardonel's Views.

⁴ Grose, i. 74—6; Parkyns' Mon. Rem., ii. 143—145; Henry de Silgrave, MS. Cott. Cleop. A. xii. fo. 56.

⁵ Cotton MS.; Faust. B. fo. 3; Chalmers's Caledonia, ii. 342; Harl. MS., 4623.

dismantled in the Douglas' wars. In 1530 Marion Clerk, one of the inmates, was drowned in the "Quarrel holes," because she concealed the fact that she was stricken with the plague.¹

1155. EGLES or Eccles in le Mers, St. Mary's, co. Berwick, founded by the Countess of March or Malcolm III. or Earl Cospatrick. A portion of cellarage remains. On September 27, 1544, the English burned the abbey and slew eighty persons within it. In the following year Lord Hertford again set fire to it. The last prioress, Marion Hamilton, granted the lands to her relative, Alexander Hamilton, in 1567. The income was 64*l.* 3*s.* 4*d.* In 1604 the lands were erected into a temporality in favour of Sir George Hume, Earl of Dunbar.²

ELBOTIL (old dwelling), SS. Mary and Nicholas, in Dirlton, Haddingtonshire. A cell of South Berwick, founded by King David. Sir James Maxwell was created Lord Elbotle in 1646.³

ELQUHC, in Stratherne, founded by David Lyndsay of Glenesk, "Baron of Clemeste," who went to the Crusades with St. Louis, and his mother, and endowed by Maurice, Earl of Strathern. The revenues at the dissolution amounted to 64*l.* 6*s.* 8*d.* The nuns went yearly to visit the Church of Mugdrum on the same day when the monks of Londores came in procession along their famous causeway. The Earl of Ross, in 1346, assassinated Reginald of the Isles in this monastery.⁴

1156. EMMANUEL, St. Mary's, half mile from Linlithgow, in Muiravonside, on the west bank of the water of Avon, about a mile above the bridge of Linlithgow, co. Stirling; founded by King Malcolm IV. the Maiden, for ladies of rank. Edward I. was here on Oct. 24, 1301. The west end of the nave remains. In 1788 the south walls were swept away by a flood. It was valued at 20*l.* a year. Manuel was erected into a lordship for the Earl of Linlithgow.⁵

¹ Chalmers's *Caledonia*, ii. 76; Arnot, 217; Wilson, ii. 91.

² *Forbes*, 193; Harl. MS., 4623; Chalmers's *Caledonia*, ii. 343; Hoveden; Balfour, 15; Chron. Mairos, *Beauties of Scotland*, ii. 21.

³ Chron. of the Picts, 133; Sloane MS., 3199, fo. 115; Chalmers's *Caledonia*, ii. 507.

⁴ Pennant, ii. 120; Monast., ii. 1057; Dalrymple, ii. 213.

⁵ *Forbes*, 100; Grose, ii. 235; Harl. MS., 4623; Penney's *Linlithgow*, 199, 201; *Beauties of Scotland*, iii. 495; Hoveden, i. 215; Chron. Mairos, S. A. 1156.

GULYNE (the little lake), Dirlton, St. Mary's, in Lothian, a cell of South Berwick, founded by King David. Sir James Maxwell was created Earl Dirlton in 1646.¹

1178. HADDINGTON, St. Mary's in Nungate, or the Abbey, founded by Ada, Countess of Huntingdon, mother of King Malcolm IV. It was conveyed in 1567 to William Maitland of Lethington, but afterwards was erected into a temporality for John, Master of Lauderdale. It had an income of 309*l.* 12*s.* 10*d.*, and held the churches of Athelstaneford, Garvald, and Craig. There were eighteen nuns at the dissolution. The adjoining village of Garvald, built round the conventual grange, had a peal-tower, and bore the appropriate name of Nunrow.²

HALYSTAN, St. Leonard's, near Berwick. Edward III. rebuilt the convent and erected an altar of St. Margaret, after the victory of Halidon Hill.³

c. 1296. PERTH, St. Leonard's Hospital and Priory, a little way east of the town. In January, 1548, Admiral Wyndham burned this "nunnery within two miles of St. John's town, and brought away all the nuns, and many gentlemen's daughters." One of the prioresses was the Lady Elizabeth Dunbar, the secret wife, cruelly disowned, of the Duke of Rothsay.⁴

1184—1200. ST. BOTHAN'S, St. Mary's in Lammermoor, Berwickshire, founded by Ada, Countess of Dunbar. A cell of South Berwick. The chapel measured 58 feet by 84 feet. It has been modernised. There are no traces of the Priory. The income was 47*l.* 2*s.* 4*d.* in money. St. Bothan was a cousin of St. Columba.⁵

SOUTH BERWICK, founded by King David I. The lands were granted by Robert III., who suppressed the convent, as it was loyal to England, leaving only two nuns to die out in it, to Dryburgh Abbey in 1391, and this

¹ Chalmers's *Caledonia*, 507, 518.

² Forbes, 101, 96; Wyntoun, iv. vi.; Boece, xv. c. 13; Fordun, vi. c. 32, viii. c. 45, 48; Extracta, 77, 507; Leslie, 184; Chalmers's *Caledonia*, ii.; Jo. Major, *Hist. M. Brit.*, 104, 240; W. Forbes, 96; *Beauties of Scotland*, i. 437; Gordon's *Monasticon*, 225.

³ Chalmers's *Caledonia*, ii. 346.

⁴ Lawson's *Book of Perth*, 81; New Stat. Acc. Perth, 65; Dom. Pap. Scot., iii. No. 2. See p. 13.

⁵ Chalmers's *Caledonia*, ii. 344.

was confirmed by James I. in 1424. The income was 47*l.* in 1296. In 1221 the Church of Golyn was resigned to Dryburgh.¹

1118. TREFONTANEZ. Three fountains (Strafontane) one mile west of St. Bothans, in Lammermoor. A cell of South Berwick, founded by King David I. There are no remains. The lands were given to Dryburgh Abbey in 1436.²

IONA [a corruption of Hy, the island], ST. NONAD. The church, partly Norman and partly of the thirteenth century, consists of a nave 38×19.7, with a north aisle and an aisleless chancel, 20 feet 2 inches, with a priest's chamber over a chapel or sacristy, and measures 120 feet in length. The seats for the ministers of the altar and ablution drain are preserved, with the effigy of an abbess, who died in 1513. The canonesses wore the rochet. In the fifteenth century a tribune was erected at the west end of the nave. The beautiful description of this flat, bleak, and treeless island, and its ruins, unrelieved with kindly folds of ivy, by Montalembert, is no doubt familiar, in which he dilates on the Blessed Isle of the Dove bound in by a girdle of low grey rocks, and almost bare of the scantiest verdure, once the earliest true metropolis, and the centre of Christian civilisation in the north. He revives all the old traditions: the coronation of Aidan, King of Picts, according to the ritual of the crystal-plated book which was held and borne away by angel-hands; the chime of the little hand-bell rung by St. Columba to ensure victory to the Scots in far-off battle with their barbarian foes; the presence of the departed saint with the tired reapers in their noonday toil breathing a sweet refreshing perfume round their sheaves; and last, his sad prophecy in Irish verse that the chant of the choir should give place to the lowing of oxen. The eloquent Frenchman finds analogies to points in the architecture in Belgium and Rome, and recalls the tradition that a line of isolated pillars led pilgrims down to the place of embarkation in the Isle of Mull. Snorro says that Magnus, King of Norway, would not so much as enter the doors of St. Columba's church out of reverence and awe.³

¹ Fordun, v. c. 47; Wyntoun, vii. vi. 38; Chron. of the Picts, 133; Chalmers's Caledonia, ii. 341.

² Cotton MS.

³ Monks of the West, B. ix. vol. iii. fo. 278—280; App. N. D.; Graham's Antiquities; Archd. Munro, 1864. Gent. Mag., November, 1861.

Abbesses.

Mary McLachlan ; her tomb remains.

Anna McTarlet, died 1543 ; her effigy is preserved.

Mary Farquharson.

Agnès McClune ; died c. 1567.

Mary Hikilleen.

Scott declares that, at the time in which the Legend of Montrose is supposed to have occurred, the nuns still occupied their cells.

The "Street of the Dead," a paved way, leads to St. Oran's, a roofless cemetery chapel of red granite, measuring 60 by 20 feet, probably of the latter part of the twelfth century. It contains tombs of four Highland chiefs.

These chapels, with the old parish church of St. Ronan the Solitary, the crosses and ruins, recall the Irish arrangement, and give a good idea of the original appearance of St. Andrew's and its seven churches. The cemetery contains the graves of kings, Bruide of Picts ; Irish, Scotch, from the time of Kenneth MacAlpin to that of Malcolm Canmore, except three ; Norwegian ; one royal exile of France, King Godred of Man (1187), lords of the Isles, and priors of Iona.

"The mighty kings of the three fair realms are laid,
Yet frequent now, at midnight's solemn hour,
The rifted tombs their yawning cells unfold,
And forth the monarchs stalk with sovereign power
In pageant robes, and wreath'd with sheeny gold,
And in their twilight tombs ærial council hold."

Here also remains the ancient stone bowl, with smaller basins, which pilgrims made to revolve according to the course of the sun.¹

NUNS OF ST. CLAIR, MINORESSES OF ST. FRANCIS.

FOUNDED BY ST. CLARA AT ASSISSI, 1212.

They wore a white veil.

ABERDEEN. St. Catherine of Sienna, on St. Catherine's Hill.²

1474. ABERDOUR. St. Martha, the hostess of our Lord ; built by James,

¹ Cathedrals of the United Kingdom, 357 ; T. S. M., Notes, p. 205.

² Antiq. of Aberdeenshire, 205.

first Earl of Morton, and confirmed by Pope Innocent VIII. on July 9, 1487, for the entertainment of pilgrims visiting a holy well. It stood on the site occupied by the old manse, on the north side of the street of Easter Aberdour. It was dissolved in 1560.

Near the Bog of Gighte, our Lady's Wells, upon the Spey, were frequented on the last three Saturdays in June, Hay informs us.¹

DUNDEE. One of the nuns was killed at the dissolution.²

DOMINICAN NUNS.

FOUNDED AT ROME BY ST. DOMINIC.

They wore a black veil.

1517. ST. KATHARINE OF SIENNA, Edinburgh, founded by Lady St. Clair of Roslin, Countess of Caithness, Sir John Sinclair, and Lady Jane Seton. The chief foundress, the noble and wise widow of Lord Seton, who fell at Flodden, found a home within the walls during five-and-forty years. The house was corruptly called "the Sheens." The chapel was dedicated to St. John the Baptist, and had been founded as a parish church by John Crawford, Canon of St. Giles' in 1512, on the College Grange. Bishop Leslie says it was one of the first religious houses which was dissolved, although it bore the highest reputation from the character of its inmates, and even Lyndsay sends Purity to its walls as her proper shelter. It was burned by the English in 1544, and its inmates were driven out in 1566. About three miles to the south is the Balm Well of St. Katharine, into which the saint dropped healing oil from Sinai at the request of Queen Margaret.

The income was 219*l.* 6*s.* 8*d.* Scots, which the kirk specially pleaded to inherit.

The "Grey Sisters" of Sienna slept on palliasses and woollen blankets, without pillows; habited in tunic, veil, girdle, and head-cap, and in shoes. They wore socks, a pelisse, and two tunics, not of linen, but wool; and a scapular, but no gloves. The observance of silence and work was insisted upon.³

¹ Trans. Soc. Antiq. Scotl., iii. 214.

² Gough, ii. 612; Jervis' Angus, 188.

³ *Constitutiones Cisterciensis* in 791; *First Book of Discipline*, Head vi. p. 53; Wilson, *Eccles. Antiq.*, i. 197; *Leslie's*, p. 16; *Seton, Convent of St. Catherine*.

ORDER UNKNOWN.

PERTH. St. Mary Magdalen.¹

PRIORIES OF CARMELITE NUNS.

EDINBURGH. St. Mary's of Placentia, the Pleasaunce (like *Pré aux Clercs*), on the south side of the city near the town wall,² and gate called St. Mary's or Pleasaunce Port.

MAXWELL (Maccus Well).³

¹ Lawson's Book of Perth, 82.

² Chalmers's Caledonia, ii. 761; Arnot, 252; Wilson, ii. 93.

³ Fragmenta Scoto-Monastica, p. xl.

HOSPITALS.

"Eftsoones unto an holy hospital
That was foreby the way
In which the beadmen that had vowed all
Their life to service of high heaven's King,
Did spend their days in doing godly thing,
Their gates to all were open evermore
That by the weary way were travelling.
And one sat wailing ever them before
To call in comers-by that needy were and poor."

HOSPITALS were designed (1) as permanent infirmaries for the sick and aged; (2) as hostels for pilgrims and travellers, usually accommodated for not more than three nights; or (3) as homes for lepers. The usual arrangement was that of a monastic infirmary, namely, a nave, serving as a common room, with beds in the aisles, and screened off from an eastern chapel. St. Mary's Hospital at Chichester preserves these ancient features. The Maison Dieu at Portsmouth was of the same character; it now forms the Garrison Church. Another arrangement followed, as in the Almshouse of Noble Poverty, St. Cross, near Winchester, a modified collegiate ground-plan, which again was an adaptation of the Carthusian system, grouping separate chambers into a common hall and chapel round a central court. The control was exercised by a warden or master; and the resident staff included a chaplain and women-nurses. The duty of the *bedes-folk* was to pray for the souls of their founders and benefactors. A lazar hospital was composed of separate cells [*domus, hospitia*] ranged round a quadrangle, and contained a well, a chapel, a common hall, kitchen, and dormitory; and a mansion for the "sound."

1487, June. ABERDOUR. SS. Mary and Peter, originally founded for sisters of the third order of St. Francis of Penitence, was assigned at this date for a hospital, with a school for poor girls.¹

In the sixteenth century, ABERDEEN. St. Anne, a lazar house supported by the public funds of the city. The lepers had separate houses.²

¹ Thiemer, 399.

² Simpson, *Arch. Essays*, II. 12, 15, 31, 158.

Before 1490. ABERDEEN. St. Thomas Martyr.¹

1538, February 23. ABERDEEN. Founded by Bishop Gavin Dunbar, for twelve poor unmarried men, who were to attend high mass in the cathedral at 11 A.M. It was converted into a mensal church, and for the maintenance of two chaplains about 1420.²

ABERDEEN. St. Peter's Spital, founded in the twelfth century by Bishop Kymmund. The revenues maintained two chaplains at 20 marks yearly in the cathedral.³

Before 1177. ALDNESTUN. Lazar Hospital,⁴ under the control of Melrose.

ARBROATH. St. John the Baptist.

ARDROSS. Given to South Berwick.⁵

BALLANTYNE'S HOSPITAL, founded for a master and seven poor folk by Robert Ballantyne, Abbot of Holyrood, stood in the road between Edinburgh and Dalkeith. In it, on February 2nd, 1528, the Douglasses held a traitorous meeting to concert the assassination of King James V., which happily failed.⁶

BALGAMIES, Forfarshire.

BANCRIEFF (habitation at the tree). St. Cuthbert's, county Edinburgh, founded in the twelfth century.⁷

BANFF. A bedehouse for eight aged women.⁸

BERWICK. Maison Dieu, founded by Philip de Rydal.⁹

1264. BRECHIN. Maison Dieu, founded by William of Brechin. Pure First Pointed; part of the south side and east wall, with three lancets and a fine doorway remain.

CAMBUSLANG SPITAL.¹⁰

CAVERS SPITAL, County Roxburgh.¹¹

¹ Reg. Episc. Aberd., i. 346, ii. 230.

² Orem., 62, 63.

³ Reg. Episc. Aberdon. l. pp. 11, 226—8, ii. 67.

⁴ Simpson, Arch. Essays, ii. 6, 7, 15, 44.

⁵ Hutton MS., 8144, fo. 221.

⁶ Wilson, ii. 94.

⁷ Chalmers's Caledonia, ii. 510.

⁸ Antiq. of Aberdeenshire, ii. 114.

⁹ Hutton MS.; Chalmers's Caledonia, ii. 347—8.

¹⁰ Chalmers's Caledonia, iii. 491.

¹¹ Ibid., ii. 103.

CRAILING. Part of it lingers in the mansion house at Monteviot.

1396. DALKEITH. For six poor men, founded by Sir James Douglas.

DONISLEE. St. Leonard's Hospital, County Ayr, under a chaplain-master.¹

DUMBARTON. Hospital for bedesmen.²

DUNSE.³

EDINBURGH. Maison Dieu of St. Mary Magdalen, in the Cowgate, near the Grey Friars, refounded for a chaplain and seven bedesmen, by Michael and Janet Macquhen before 1507, retains some fragments of glass and the tomb of the foundress: the charter is dated 1545. Hugh, Lord Somerville, added endowments in 1549. The famous Blue Blanket, given by James III. to the citizens as a reward for their loyalty in rescuing him from his durance in the castle, was preserved here.⁴ The Guild of Hammermen met in the chapel. The steeple was built in 1621, and a bell by Michael Burgerhuys added in 1632. In 1661 the body of the Marquess of Argyle lay here for some days.

ST. LEONARD'S HOSPITAL, for the poor and infirm, stood on an eminence at the foot of St. John's Hill, at the base of Salisbury Crag, not far from Umphraville's Cross, which marked the spot where one of that old border family was slain. Not a fragment of the hospital survives.⁵

GREENSIDE LEPER HOUSE. See p. 337.

LAZAR HOUSE, near Dingwall Castle, the house of the Provost of Trinity College.

MAISON DIEU, at the head of Bell's Wynd;⁶ founded in the reign of James V.

1479. ST. MARY'S HOSPITAL, founded by Bishop Spens, of Aberdeen, for twelve almsmen, in Leith Wynd.⁷ The chapel dedicated to St. Paul was destroyed in 1619.

¹ Chalmers's *Caledonia*, ii. 497.

² *Ibid.*, iii. 902.

³ Prior, de Coldingham, cx.

⁴ *Annals*, 245; Chalmers's *Caledonia*, ii. 770; Wilson, *Eccles. Antiqu.*, ii. 186; *Beauties of Scotland*, i. 188.

⁵ Wilson, ii. 93.

⁶ *Annals*, 246; Wilson, ii. 25.

⁷ *Annals*, 247; Wilson, ii. 132.

1541. ST. THOMAS HOSPITAL, founded by G. Crichton, Bishop of Dunkeld, near the Watergate, for seven almsmen wearing red gowns,¹ under a chaplain master, who served the altar of SS. Andrew and Catharine, in Holyrood Abbey, on Sundays and festivals. They were to attend before the altar at high mass, and say certain prayers. The hospital was demolished in 1778.²

EDNAM, St. Leonard's, near Kelso, founded by the Edmonstones.³

Before 1226. ELGIN.⁴ Maison-Dieu, at the west side of the city.

FIELD, in St. Vincent's parish.⁵

1491. FAIRNINGTON HOSPITAL, Stable Green Port, founded by Robert Blackader.⁶

1470. GLASGOW. St. Nicholas, founded by Bishop Muirland for twelve bedesmen and a chaplain-master.⁷ There were women nurses, and there is an interesting notice of the endowment of a single bed by Master Michael Flemmyng.

GLASGOW. St. Ninian's, by Glasgow Bridge, a leper hospital, founded by Lady Lochow in the middle of the fifteenth century.⁸ William Steward, prebendary of Killearn, and rector of Glasfurd, built the chapel c. 1494. The lepers were not in community (*non sociati*).

GOSFORD SPITAL, in Aberlady parish.⁹

GOVAN. St. Ninian's, founded by Lady Lochow in the fourteenth century as a Lazar-house.

HADDINGTON. St. Mary's.

HADDINGTON. St. Laurence.¹⁰

1459. HAMILTON. St. Mary of Bethlehem.¹¹

¹ Arnot, 249.

² Wilson, ii. 25, 85.

³ Shaw's Moray, 263.

⁴ Hutton MS., 8143.

⁵ Chalmers's Caledonia, ii. 162.

⁶ Ibid., iii. 491.

⁷ Ibid., iii. 658; MacUre, 22, 57.

⁸ Reg. Eccles. Glasg., 489; MacUre, 52; Chalmers's Caledonia, iii. 657; Orig. Paroch., i. 49; Simpson, Arch. Essays, ii. 162.

⁹ Chalmers's Caledonia, ii. 510.

¹⁰ Ibid.

¹¹ Ibid., iii. 491.

C. 1180. HASSENDEAN. For pilgrims.¹

HEENISDEN. St. John Baptist.² See p. 278.

HORNDENE (the corner of a vale). St. Leonard's, founded by Robert Biset in the twelfth century.³

HOTUN, county Berwick. St. John's.⁴

HOLYWOOD, in Galloway, founded by Edward Bruce, brother of Robert I. It was converted into a ruin during the War of Succession,⁵ and restored by Archibald Douglas, Lord of Galloway, in 1372.

HOUSTON, or HUGHSTONE. Trinity Hospital, existing in the thirteenth century. It was made collegiate. Value 30*l*.⁶

HOW SPITAL. On the west bank of the Annan.⁷

JEDBURGH. Maison-Dieu for pilgrims.

KILCAUSE or KINGCASE. St. Ninian's Lazar-house, half a mile from Ayr, endowed by Robert I., under a chaplain-guardian, for eight lepers.⁸ Remains of a chapel 36 by 17 feet are visible; in 1654 the inmates were lodged in huts (*tuguria*).

KINCARDINE O'NEIL, founded by Alan Durward. Walter, the master, is mentioned in 1296.⁹

KINGUSSIE, one mile from Ayr.

LANARK. St. Leonard's, probably founded by King Robert I. or William the Lion. In 1393 Sir J. Dalzell procured an alienation of the revenues on condition of finding a mass-priest. The ruins survived in 1792.¹⁰

LAUDER, near Peebles. St. Leonard's, founded by Hugh de Morville for

¹ Morton, 216. ² Collect. for Aberdeenshire. ³ Chalmers's Caledonia, ii. 349. ⁴ Ibid., ii. 348.

⁵ Ibid., iii. 153.

⁶ Prior. de Coldingham, cxvi.; Chalmers's Caledonia, ii. 511.

⁷ Chalmers's Caledonia, iii. 154.

⁸ Ibid., iii. 495; Simpson Arch. Essays, ii. 7.

⁹ Orem, 34.

¹⁰ Chalmers's Caledonia, iii. 491, 650; Beauties of Scotland, iii. 143.

poor almsfolk. Ralph, the master, is mentioned in 1296. The site is called Chapel Yard.¹

LEITH. St. Nicholas. It was given by Queen Mary to endow St. Ninian's, North Leith.²

LERWICK. Shetland, a lazaret house.³

March 11, 1478. LESVARDE. St. Mary of Consolation, founded with prebends.⁴

LIBBERTON, Leper-toun. There was here a balm-oil well of St. Catherine, famous for curing cutaneous diseases, and the chapel containing it was yearly visited by the Dominican nuns of the Sheens.

LIGERSWOOD. St. Mary Magdalen Lazar-house, in Lauderdale, founded by William, son of Alan.⁵

LINLITHGOW (the lake in the broad hollow). St. Mary Magdalene, founded by James I. in place of a Lazarite Convent, on the east of the town, at the base of Pilgrim's Hill. In 1526 J. Knollys, the preceptor and canon of Ross, gave the lands to Sir James Hamilton.⁶

MAXWELL. St. Michael's Hospital, or Maison-Dieu.

MOUNT TEVIOT, in Roxburghshire, is mentioned by Chalmers.

NESBIT. Spital, in the parish of Crailing, County Roxburgh.⁷

NEWBURGH. Founded in the reign of Alexander III. by Alexander, Earl of Buchan.

OLD CAMBUS. For lepers, founded in the twelfth century.⁸

PAPASTOUR. Shetland, for lepers.

PEEBLES. SS. Laurence and Leonard, founded in the middle of the fourteenth century. The town was famous for its May-day Fair, mentioned in "Peblis to the Play."

¹ Chalmers's Caledonia, ii. 348, 943.

² Wilson, i. 97, ii. 146.

³ Simpson, Arch. Essays, ii. 159.

⁴ Theiner, 482.

⁵ Chalmers's Caledonia, ii. 349.

⁶ Ibid., ii. 374; Penney's Linlithgow, 211.

⁷ Chalmers's Caledonia, ii. 162.

⁸ Ibid., ii. 349.

1373. PERTH. St. Leonard's.¹

Before 1319. POLMADIE. St. John's Hospital. There is not a trace. It was erected with Strablane Church into a prebend of Glasgow by Bishop Cameron in 1427.²

PORTINCRAIG.³

1224. ROTHFAN. St. Peter, founded by John Byseth for a prior, a chaplain, seven lepers, and a menial.⁴ It held the church of Kyltargyn.

OLD ROXBURGH. Maison Dieu, St. Mary Magdalen's, founded by David I., one mile from Kelso: there are no remains.⁵

RUTHERFORD. St. Mary Magdalene. It was given to Jedburgh on condition that a chantry priest was maintained here.⁶

ST. GERMAIN'S. Near Seton, East Lothian, founded in the twelfth century.⁷

SANQUHAR (Old Fort). Built before 1296, on the north bank of the Nith. The ancient font is preserved.⁸

1476. SHOTTS. St. Catharine of Sienna, founded by James, Lord Hamilton.⁹

SMALHOLME. Spital, Roxburghshire.

1164. SOLTRE (town with a view.) Holy Trinity, seventeen miles from Edinburgh, founded by Malcolm IV. for pilgrims, travellers, and poor folk. It had the privilege of sanctuary marked by a chain and cross, still commemorated in Girth Gate and Cross Chain Hill. It held the churches of Soltre, Kirkurd, Strathmartin, Wemyss, Strathechyn, St. Giles, Ormiston, and Lempetlaw. The lands were given by Queen Mary of Gueldres, in 1462, to endow Trinity College, Edinburgh, and the church became parochial. The south aisle of the church and Trinity Well still remain. The value was 51*l.* 0*s.* 4*d.*¹⁰

¹ New Stat. Acc. Perth, 65; Gough's Topogr., ii. 613.

² Hutton MS.

³ Antiq. of Aberdeen, ii. 142; Orem, 37.

⁴ Chalmers's Caledonia, iii. 657.

⁵ Morton's Teviotdale, 320.

⁶ Morton, 53.

⁷ Chalmers's Caledonia, i. 510.

⁸ Ibid., iii. 153.

⁹ Ibid., iii. 491.

¹⁰ Charters, Bann. Club; Beauties of Scotl., i. 327; Chalmers's Caledonia, ii. 508; Gordon's Monast., 394; Thesaur., 4, 39; Prior. de Coldingham, cxvi.

*Masters or Rectors of Soltre.*¹

1204. Alexander.
 129-. Ralph.
 129-. Thomas.
 140-. Thomas of Aldton.
 142-. Stephen Flemyng.
 143-. Thomas Lawdor, Bishop of Dunkeld.
 145-. Alan Cant, Chancellor of St. Andrew's diocese, 1462.
 147-. John Tyry, B. Decreet.

SPEY. St. Nicholas, founded by Muriel de Pollock in the beginning of the thirteenth century at Boharm.²

STIRLING BRIDGE, at the town's end. St. James's lazar house, founded before 1463.³

STIRLING, near the port of St. Mary's Wynd, an asylum for decayed merchants and tradesmen, founded by Robert Spital, tailor to James IV.

STONEHOUSE. Spital.⁴

SUGDEN, or SEGDEN. St. Augustine's, mentioned in 1296.

TORRENS. St. Leonard's, existing in the thirteenth century under a warden chaplain.⁵

TRAILLOW, Annandale. Granted to Lord Herries.

TURRIFF. St. Congan's, Maison Dieu, or Hospital, founded for a master, six chaplains, and thirteen poor husbandmen, by Alexander Comyn, Earl of Buchan.⁶

TREFONTANIS.

UPSETLINGTON. St. Leonard's.⁷

¹ "That silly abbey of no order," as it is called in an old MS.

² Banff, 366; Shaw, 263.

³ Simpson's Arch. Essays, ii. 163.

⁴ Chalmers, iii. 491.

⁵ Chalmers's Caledonia, iii. 655; Instrum., Publ. Scotiæ, 146.

⁶ Chalmers's Caledonia, ii. 347.

⁷ Gordon's Monasticon, 403.

HERMITAGES.

Sir James Simpson mentions several caves, provided with stone altars and a sleeping cell, used by anchorites, including those of St. Columba on Loch Killesport, St. Kieran's on Loch Kilkerran, St. Ninian's on the shores of Wigtownshire, St. Molaise's on Holy Island, St. Margaret's at Dunfermline, St. Serf's at Dysart, St. Adrian's at Caplawchy, St. Rule's at St. Andrew's.¹

In the perusal of these pages many readers will be reminded of the Beast Blatant of Spenser's "*Faërie Queen*," the personification of intolerant persecution by an author who himself held extreme opinions not on the side of the unreformed Church. He

" At length into a monastery did light
 . . . despoiling all with might and main.
 Into their cloisters now he broken had,
 Through which the monks he chaced here and there
 And then pursued them into their dortors sad,
 And searched all their cells and secrets near,
 From thence into the sacred church he broke
 And robbed the chancel, and the desks down threw,
 And altars fouled and blasphemy spake."

I have now with regret to part with a pleasant, though in many respects a painful, task, being a record of ruin, desolation, and decay, and take my leave of the reader. My materials were, as was to be expected, scanty when compared with the rich archives which are still extant for English history; for in Scotland—now "defaced with scars of infamy," "the ruins of distressful times"—the buildings and monuments have almost shared a common fate; as the Danish Prince said in the graveyard of Elsinore—"Here's fine revolution, had we the trick to see it." Burns, in a well-known poem on *Lincluden*, has given a patriot's thoughts upon the wreck wrought by the fanaticism of his countrymen:—

" Ye holy walls, that still sublime,
 Resist the crumbling touch of Time,
 How strongly still your form displays
 The piety of ancient days !

¹ *Archæol. Essays*, i. 125.

As through your ruins hoar and grey,
 Ruins yet beauteous in decay,
 The silvery moonbeams trembling fly;
 The forms of ages long gone by,
 Crowd thick on fancy's wandering eye,
 And wake the soul to musings high.
 E'en now, as lost in thought profound,
 I view the solemn scene around,
 And pensive gaze with wistful eyes,
 The Past returns, the Present flies,
 Again, the dome in pristine pride,
 Lifts high its roof and arches wide,
 That knit with curious tracery,
 Each Gothic ornament display,
 The high-arched window painted fair
 Show many a saint and martyr there."

I have patiently gleaned from very many sources the information now happily completed as far as lies within my capacity and opportunities, and hope that some material points in the investigation, hitherto obscure, and almost "shouldered in the swallowing gulph of dark forgetfulness and oblivion," have received considerable accessions of new light. My object was to produce a compact book, suitable to the wants of the general reader, and yet not unworthy of the attention of the learned, for whose use I have appended a copious list of authorities and references, both manuscript and in print. The result has been, I trust, to roll away the reproach uttered by Bishop Russell, that "a proper account of the religious houses of Scotland remains a desideratum in antiquarian literature." Sir Walter Scott made this remark, which is applicable to other countries than his own:—"The traditional recollections concerning the monks themselves are exceedingly faint, contrasted with the beautiful and interesting monuments which they have left behind them. The people can tell nothing but that such a race existed and inhabited the stately ruins of these monasteries. The quiet, slow, and uniform life of these recluse beings glided on, it may be, like a dark and silent stream, fed from unknown resources, and vanishing from the eye without leaving any marked trace of its course." On this ground alone a resuscitation of their past history must have its proper value. Even to those who see in these pages a state of society and forms of religious life far removed from their own, the delineation cannot be without interest, for it presents a chapter in the history of the country which they love. Others, with a natural regret for the loss or wreck of some grand national monuments which ought to have been preserved, will adopt the eloquent words of a great poet as their own:—

"I do love these ancient ruins.

We never tread upon them but we get

Our foot upon some reverend history.

And questionless, here, in this open court

Which now lies naked to the injuries

Of stormy weather, some men lie interred,

Loved the church so well, and gave so largely to it,

They thought it should have canopied their homes

Till doomsday; but all things have their end;

Churches and cities which have diseases like to men,

Must have like death that we have."

SUPPLEMENTAL NOTES.

Page 5.

The Use of Salisbury appears at Glasgow in the middle of the twelfth century, being confirmed by a bull in 1274; and at Dunkeld in 1249, whilst that of Lincoln occurs in 1242 at Elgin, with adaptation to the requirements of the country, just as the Lincoln use was probably a mere modification of St. Osmund's rite.

Page 6.

In my history of the Priory of Christchurch, Hants, will be found dedications of altars by a Bishop of Ross in 1199, by Walter of Whitherne in 1214, and by the Bishop of the Isles in 1221, showing the employment of Scottish suffragans in England at an early date. The complications in the succession of the Scottish bishops arises from several causes—the interference of England, the claims of Hamburg and Drontheim, and, above all, the assertion of immediate subjection of many sees to himself by the Pope, who in 1299 first claimed the kingdom as his fief, and proceeded to overrule the canonical elections by the chapters, causing his nominees to apply for licenses to borrow money, no doubt to discharge their fees. It is very likely that the papal schism still further affected nominations in the case of rival claimants. The right of "provision" was stretched to the appointment of canons to a voice in chapter and a stall in choir, with a reservation of the next vacant prebend which fell during the Pope's lifetime. The number of consecrations made by Roman bishops beyond seas is very remarkable. In 1496 the famous remonstrances in Kyle and Cunningham sounded the first notes of challenge to his authority. A list of Scottish benefices in 1279 is given by Theiner, pp. 106—116.

Page 7.

Mr. Skene has pointed out that perhaps till the middle of the thirteenth century there was a council of Seven Bishops in conjunction with the constitutional body of the Seven Earls, a number which points to the original division of Albania into seven provinces. (Notes on Fordun, ii. 436.)

Page 24.

Note 5, read Seabury.

Page 29.

There are few instances of a distinct Lady Chapel at the east end of Scottish churches, except at Dunfermline; the same omission is found in the cathedrals of North Wales; in some rare instances, as at St. Andrew's, this adjunct was included under a prolongation of the roof of the presbytery, like Carlisle, York, Lincoln, Worcester, and Bristol. There is no cloister with regular stone-vaulted alleys; wooden structures were employed; but the secular cathedrals like York, Lichfield, St. Asaph, and Bangor had none. The arrangement of the sacristy like a north choir-aisle in so many Scottish minsters has a single parallel at Bangor. There is a very complete series of masons' marks in Proc. S. A. Scotland, iv. 459.

Page 91. ST. ANDREW'S.

1423. Edmund Lauder, Archdeacon. Lothian, 1330. W. Comyne de Boughane. The ground-plan was kindly measured for me by Mr. Henry, architect.

Page 106. ABERDEEN.

Bishop Alexander died in 1304. In 1344 William Abbot of Kilwinning held the see. (Theiner, 282.) *Deans*: 1350—61. Walter de Coventre, Bishop of Dunblane; 1371. Erskine de Chen. *Chancellor*: 1371. Roger. *Archdeacon*: 1340. Alan, Bishop of Caithness. *Canons*: 1307. Thos. de Edyngham; 1342. John de Roxburgh; 1358. John de Mar; 1362. Hugh Dunbar; 1371. Walter Scor (Walheldezy), Reginald de Coyneriis (Alkeris), James Wenn (Crudane), Alan de Moray (Deir); 1373. John Peebles, Bishop of Dunkeld; 1458. John Balfour; 1550. John Lesley, V. of Dyick (Ellon).

Page 118. BRECHIN.

Add Proc. S. A. Scotland, iii. 28. William was bishop in 1286—1289. (Acts of Parl., i. 85; Rites of Durh., 135.)

Nicholas, successor to V., occurs in 1296 (Theiner, 160). John was consecrated by Matthew de Aquaspatha (Gams, ix.), Bishop of Porto, in 1297 (ib. 164). He was living in 1328 (Nat. MSS. of Scotl., i. 25). Adam de Moray was consecrated by Vilemus de Godin (Gams, xiii.), Bishop of Sabina, in 1328 (ib. 243). Philip was elected in 1349 (Vatican Transcripts MS. Brit. Mus., xxii. 433). Patrick de Locrys, Canon of St. Andrew's, was nominated in 1351 (ib. 521). Walter appears in 1411—23 (Ro. Scot., ii. 200, 248); John in 1429—51 (ib. 265, 335, 347); and George in 1455 (i. 375).—*Treasurer*: (holding Glenbernyn Church) 1297. Robert Dundee. *Canons*: 1275. Gottfried, Reginald; 1297. Fulke Raynaud, Jas. Godisman, Thos. Marchaud; 1337. Thos. de Myrton, B. Decret; 1349. Michael Monymusk; 1350. Philip; 1411. Edward Bruys (Merimuir).

Page 126. DORNOCH.

The earliest see was perhaps at Halkirk (High Church, as Chichester Cathedral is still called), but there is a minster at Dornoch in the middle of the twelfth century. Bishop

Andrew in 1164 (Acts of Parl., i. 53) is the reputed contributor of a portion of the *Treatise de Situ Albanie* in the works of Giraldus Cambrensis. The hands of eighty-four men who were concerned in the murder of Bishop Adam were cut off. Gilbert de Moray discovered a mine of gold, and built Scravister Castle in 1215. William was bishop in 1250 (Acts of Parl., i. 83); and in 1255 (Rites of Durh., App. 133). Adam consecrated in 1295 by Hugo Seguinus (Gams, v.), Bishop of Ostia, died at Sienna. Andrew II. (de Buchan), Abbot of Cupar, was consecrated by the Bishops of Aberdeen, Glasgow, and Ross; and living 1323 (Nat. MSS., i. xxv). Fekhard was bishop in 1309 (Acts of Parl., i. 100). In 1332 Nicholas, the deacon, was nominated; Alan, in 1340, succeeded David. Thomas Murray was bishop in 1342, and Alexander in 1357 (Acts of Parl., i. 155, 227); Adam in 1367 (Robertson, Index of Records, 83); Malcolm in 1373 (Acts, i. 185); and Alexander in 1415 (ib. 226). Hutton gives William Mudie as living in 1469, William in 1477, and David Fraser in 1565. (Add. MS. Hutton Brit. Mus., fo. 97 b.; Theiner, 106; Vatic. Transc., xix. 374, xx. 424; Jos. Anderson, Introd. Orkn. Saga, lxxix., &c.) Add to references Gent. Mag., lvi. 220.

Deans: 1270. R. elected bishop; 1441. Patrick Fraser (Ro. Scot., i. 319); 1537. Alex. Sandilands, Canon of Moray. *Chancellor*: 1341. Adam Herok. *Treasurers*: 1270. Patrick; 1341. Gilbert. *Archdeacons*: Archibald Herok, bishop; 1296. John. *Canons*: Walter de Baltroddin, bishop; 1270. Roger de Castello; 1341. John de Moray; 1340. Thos. Fingask; 1360. Malcolm, bishop.

The central tower, short and massive, is almost the only feature of interest now, since a wholesale "restoration" thirty years ago robbed the building of its original character, when the choir was converted into a family mausoleum.

Page 146. ELGIN.

Bishop David was consecrated by Matthew de Aquasparta (Gams, ix.), Bishop of Porto 1291—1302 (Theiner, 166), and John Canon of Ross by Peter des Pres, Bishop of Palestina (ib. 232; Gams, xvii.). *Chanters*: Andrew de Tulach; 1307. Laurence Pyot. *Treasurer*: 1363. David de Mar. *Subdean*: 1529. Rob. Rede, V. of Gartre. *Succentors*: 1450. Thos., Bishop of Whitherne; 1451. David Ogilvy. *Canons*: 1344. Will. Wyo; 1350. Reginald Oggiston, LL.B.; 1462. Andrew Lesley (Spynie).

Page 157. FORTROSE.

A covered balcony supported on corbels was carried along the top of the west gable, and the south door had a porch of two storeys. (Proc. Edin. Arch. Assoc., 1873.) The complicated succession of bishops may be thus simplified. Gregory sat in the Council of Lateran 1179. (Mansi., xxii. 218, 242, 468.) R. occurs in 1225 (Gray's Reg., 11). In 1250 Robert was bishop (Hutton MS. 8144, fo. 86); and in 1255 (Rites of Durh., App. 133); Robert II. was succeeded, 1295, by Thomas de Dundee, chaplain to the Bishop of Velletri (Theiner, 159); living 1308 (Acts of Parl., i. 100); John; Roger, who resigned. 1350. Alexander, the archdeacon, living 1358 (Acts of Parl., i. 155); Browne; Alexander Fyquhous, canon, Lic. Decret., in 1373 (Acts of Parl., i. 185), who died July 6, 1398, but had resigned as Thomas de Tulich was bishop in 1397 (N. and Q. 5 Ser. 1. 83, Proc.

S. A. Scotl., viii. 441); John; Kilbinnes; Alexander, in 1415 (Acts of Parl., i. 226); Bullock; 1418. Griffin (Grepfi), apostolic nuncio, who was Bishop of Hippo 1423 (Theiner, 370.) Turnbull, or Touch, certainly bishop 1420—39; Thomas Urquhart, 1441—1455; Thomas Tullich, whose name appears on the cathedral bell of SS. Mary and Boniface, 1460; Cockburne; and 1477, Woodman, Prior of the Isle of May. There are indications of the sees of Ross and Caithness being held together. (Acts of Parl.; Theiner, n. dlxxxix.)

Præcentor: 1350. Thomas de Vichard. *Treasurer*: 1272. Robert. *Archdeacons*: 1238. Robert. The church of Fotherdine and Lesselin Chapel were added as a prebend to the dignity. 1275. Robert de Syvin nominated bishop; 1343. Alexander Seneschal, Canon of Dunkeld; *Canons*. In 1235, as there were only four residentiaries owing to the poverty of the revenues, the bishop was required to found new prebends. (Theiner, p. 32.) 1272. Ralph de Dundee; 1326. John, Bishop of Moray; 1350. Walter de Coventre, D.L.; William de Clapam; Alexander, became bishop; 1358. John Cromdol; 1445. Andrew Monro.

1256. *Chapter of Ross* modelled on Salisbury. *Dean*, endowed with tithes of Ardresser. *Chanter*, tithes of Kenneythes and Suthy. *Chancellor*, had his share in the tithes of Rostherkyn and Crumburch. *Treasurer*, tithes of Urcharde and Legidibride. *Archdeacon*, tithes of Fortherdi and Edordor. *Subdean*, tithes of Thayne and Eduthayne had a *deacon vicar*. *Succentor*, tithes of Inferferan and Bron Church had a *subdean vicar*. *Bishop's prebendary*, tithes of Niger and Tharbent had a *Priest vicar*. The vicars of the Four Dignitaries had the altarages of Roskyardyn and Crumbaty: they wore black copes and surplices. All the manses except the deanery (still remaining) were in the bishop's gift. (Theiner, 69.)

Pages 164, 295. IONA.

According to the Irish annals, Iona was given to Columba, who died c. 592, by Conan, son of Congal, King of Dalriada, who died in 574. Bede and the Saxon Chronicle say it belonged to the Picts. Bede speaks of it as "donatione Pictorum jamdudum monachis Scottorum tradita" (Hist. Eccles., iii. c. iii.), and as "monasterium insulanum" (c. iv.; Ed. Stevenson, pp. 161—163). He does not mention Keledei. (See also Usher Brit. Eccles. Antiq., c. xv. pp. 127, 239; Ed. Elrington, vol. vi.) The abbot was called Canharba, or successor of St. Columba.

Bishop Arculf, returning to France from his pilgrimage to Holy Land about the year 690, was wrecked on one of the western islands during a fierce storm, which drove him northward. He spent the winter at Iona as Abbot Adamnan's guest, telling the inmates of all his travels and adventures in the distant East, and dictating to his host a full account of the Church of the Holy Sepulchre.

In 1203 the Pope confirmed the erection of the monastery. Donaldus O'Brolchan was abbot. The north wing of the transept with round arches, Norman capitals, and transitional arch-mouldings, the chapter-house, and north choir-arches remain. The southern piers of the tower are transitional; the northern have been altered, bearing traces of earlier capitals; the sacristy was formed out of the north aisle of the choir. The picturesque flying buttresses on the south side are of the fifteenth, or perhaps sixteenth, century. The solid pier of masonry next the south wall of the choir was possibly the base of a pulpit

built after the Reformation. Messrs. Buckler, writing in 1868, attribute to the twelfth century the north nave wall; to the fourteenth century, the west front, the belfry, and entire southern wall. The refectory, which has a wall-pulpit, is Early English. The internal dimensions they state to be, nave, 61 ft. 9 in. by 22 ft. 3 in.; the transept, 70 ft. by 17 ft. 2 in.; the eastern arm, 62 ft. 3 in. by 22 ft. 9 in.; the north sacristy, 23 ft. 9 in. by 11 ft. 6 in., and the width of the south choir-aisle, 13 ft. 9 in.; it has a single seat. The slype has a fireplace. The chapter-house is 20 ft. by 16 ft. 10 in.; its vestibule, 23 ft. by 16 ft. 11 in.; it retains stalls for the canons and a pillar at the junction. The long range of buildings under the dormitory ended in a chantry or storehouse. The refectory, which has a wall-pulpit, is 63 ft. by 20 ft. 11 in.; the bishop's house on the N.E., 38 ft. 6 in. by 18 ft. 6 in.; a detached Lady Chapel, 32 ft. 8 in. by 16 ft., and the Relig Oran, 29 ft. by 16 ft. In the north wing there is a portion of a statue, and consecration crosses remain in the south wing and N.E. angle of the choir. Nicholas, portionist of Kellaw, resigned in 1224 (Mem. of Hexham, ii. 94; Gray's Reg., 150); John is called late bishop in 1227 (ib. 225); Alan of Sodor was bishop in 1309 (Acts of Parl., i. 100). I hope it is almost superfluous to add that a certain "romantic tale," in Hogg's "Queen's Wake," is as baseless as it is silly, full of blunders, and impure.

Page 166. ROTHSAV.

The choir contains effigies of a knight; also a lady with weepers; the former is said to be that of King Robert II. (Proc. S. A. Scotl., ii. 466.)

Page 176. KIRKWALL.

Earl Thorfinn built Christ-Kirk (the Scandinavian cathedrals being marked by this dedication) at Birsay, after a pilgrimage to Rome. William the Old, consecrated in 1102, went to Holy Land with Earl Rognvald in 1152. Between 1137 and 1152, the see was removed to Kirkwall, and in 1154 subjected to Trondhjem, the claims of York over the whole Scottish Church, and of the prelates of Hamburgh as successors of St. Anskar, being thus disregarded. The relics of St. Magnus were translated and enshrined over the altar of the new cathedral.

Thorolf, of the Hamburgh succession, was followed by Adalbert, and the see was vacant before 1093. In the Norwegian succession, Biorn, or Bjarni, the poet, was succeeded by Joffrier, who probably had been Dean of Tunsberg, and becoming an invalid, died in 1247. John was bishop in 1397, and Patrick succeeded him. (J. Anderson, *Introd. Orkn. Saga*, p. lxxi., &c.)

The remains of the Fair Maid of Norway were removed to a new tomb in Bergen Cathedral by King Eric. Peter was bishop in 1281 (Acts of Parl., i. 79).

Archdeacon of Zetland: 1382. William, bishop. *Canons*: 1248. Henry, or Haufir, bishop; 1320. Ingilbert Lyning; 1376. William de Spynie.

Page 187. GLASGOW.

Robert, in 1318, gave place to John, a Dominican and papal penitentiary, consecrated by Nicholas Alberti, Bishop of Ostia. (Theiner, 202.) In 1337 he was succeeded

by John, consecrated by Anibald de Caccano, Bishop of Frascati, who also consecrated, in 1339, William, the præcentor. (Ib. 272—274; Gams, xx.)

Dean: 1257. H. de Moromari. *Præcentor*: 1330. Walter de Roule. *Chancellor*: 1339. Gilbert de Sonchayk. *Treasurers*: 1257. Rob. de Tyndale; 1330. Rob. de Stratherne. *Archdeacon Theudalie*: 1433. Wm. Croyser, nuncio. *Canons*: 1328. Walter Herok, Canon of Dunblane; 1329. Thos. de St. Clair, Robert de Palmer; 1329. Nigel Carrothoys, Rector of Rivel; 1330. Jo. Wischard, Jo. de Passelet, Robert of St. Andrew's; 1332. Malcolm de Inverpestri, M.A., Canon of Dunkeld, Wm. de Corri, Rich. Sviai; 1342. Thos. Harkors, Walter Wardlaw, M.A.; 1343. Gilb. Flemyng, D. Decr. Ambassador to the Pope; 1344. Thos. de Kynnemuird, M.A.; 1346. Hugh Douglas, Rector of Strivelin, Thos. Dodde; 1350. Jo. Ketins; 1373. John de Carrick, Chancellor of Scotland; 1446. David Lindsay.

Page 204. DUNBLANE.

Bishop Clement consecrated the high altar of Durham, in honour of St. Mary, June 5. 1240.

Theiner affords these additional particulars. In 1284, Robert was succeeded by William, Abbot of Arbroath, consecrated by Ordonius Alwiz (Theiner, 128; Gams, xx.), Bishop of Frascati. He is mentioned in 1289. (Hutton MS., fo. 109.) Alpin appears in 1296 (ib. 162). In 1301, Nicholas, Abbot of Arbroath, was consecrated by Theodorice, Bishop of the Papal City. (Ib. 169.) In 1307, Nicholas II., by Nicolas Alberti (ib. 178; Gams, vi.), Bishop of Ostia; Balmyle is bishop in 1308 (Acts of Parl., i. 100); and Nicholas in 1341 (ib. 155). In 1322, Maurice, consecrated by Berengar (Bernardin Fredul, ib. ix.), Bishop of Porto. In 1347, William, the Canon, by John (Raymaud de Caninges, ib.; Theiner, 289), Bishop of Porto. In 1358 (Acts of Parl., i. 155), Walter, Dean of Aberdeen, succeeded (Theiner, 317), and was living in 1371 (Acts of Parl., i. 181); Andrew was bishop in 1373; Finlay in 1415 (ib. 139, 227); Michael in 1429 (Ro. Scot., ii. 269; Thomas in 1459 (ib. 394, 454); and William, 1483—99 (ib. pp. 461, 541).

There was a prebend called Mag. R. de Strivelin in 1725. *Canons*: 1255. William de Gosfort, Rector of Castelinik; Ormuseld (Carl.); Gosfort (York); and Alboceslen (Lincoln). 1307. William de Londres; Michael de Cambuskinel; William de Eglesham; Henry de Strivelin. 1347. Duncan, William.

Page 212. DUNKELD.

Cormac was bishop in 1146 (Acts of Parl., i. 46*). 1273. Bishop Robert was consecrated by the Bishops of Moray, Aberdeen, and Glasgow. William was bishop in 1285 (Rites of Durham, 135). In 1288, Matthew succeeded William (Theiner, 140), and was living in 1312. In 1320, another William succeeded (ib. 184, 211), and was living in 1328 (Nat. MSS. of Scotl., i. xxv.). In 1342, Malcolm de Innerpeffery, Canon, was elect, and in 1344, Richard Pilmer was nominated (Vatic. Transcr., xxi. 164) in succession to William; they both died abroad. Duncan, Præcentor of Moray, was appointed in 1347 (Theiner, 268). John was bishop in 1305 (Acts of Parl., i. 139), William in 1369

(ib. p. 173), John in 1389 (ib. p. 202). Hutton mentions Walter de Coventre in 1371 (Add. MS. 8143, fo. 83). Thomas Levingstone, described in 1446 as D.D., administrator of St. Christopher's, Turin (Ro. Scotl., ii. 330), Commendator of Cupar, on an income of 150 gold florins, and of Kirkinner Church, became blind, and resigned with the title of Bishop of the Catholic Church in 1459; he sat in the Council of Basle (Theiner, 401, 415). About the same time Martin bore the same titular rank in Kent (Somner, 105). John appears in 1441—51 (Ro. Scotl., i. 933, ii. 347).

The body of St. Columba was translated from Iona to Dunkeld.

Deans: 1288. Symon; 1342. W. Bell. *Præcentor*: John, Bishop in 1355. *Archdeacons*: 1359. Ingelram de Caithness; 1349. Walter Wardlaw; 1423. Alexander Lauder. *Canons*: 1307. Jo. Aroacos; 1312. Matthew Carald, Patrick de Strach, Jo. Leek, a suitor for the see, Archbishop of Dublin, 1311; died, 1312; buried in Westminster Abbey. 1329. Walter Herok; 1329. Thos. More; 1329. Jo. de Leys, Rector of Abernethy, Canon of Dunblane; 1343. Alex. Seneschal, Archdeacon and Canon of Ross; 1345. Gilbert de Cochrane; 1346. Patrick de Bothvile; 1350. Jo. de Athy; 1451. Jo. Donald, Chaplain of St. Mary's, Forgondeway; Christopher Piot, 1458, and Gilbert Foster, both prebendaries of Moyndie.

The Taxation of 1275 mentions prebends of Retref, Cathbathack, Oragi, and Melmorach. The dean held the churches of Inchecad and Clary. The four chaplains, or vicars of choir, were maintained out of the church of "Abyrunt" (Aberneit), which became a vicarage (Theiner, 379). The abbey is mentioned in 1276 (Acts of Parl., i. 85**).

Page 219. LISMORE, ARGYLE.

In 1249, it was proposed to remove the see to a new site given by the king, as the island was constantly inaccessible owing to storms, and always exposed to danger (Theiner, 52). In 1299, Andrew I., a Dominican, consecrated by Theodore, Bishop of the papal city, succeeded Laurence; and in 1344, Andrew II., mentioned in 1310 (Rites of Durh., 137), was succeeded by Martin, a Dominican, consecrated by John, Bishop of Porto (ib. 169, 282.) Bishop Robert was dead in 1493 (Hutton MS., fo. 171). In 1235, the see, on account of its poverty, was held by the Bishop of Sodor (Theiner, 33).

Page 224. WHITHERNE.

On June 24, 1253, Gilbert consecrated the Five Altars of Durham; and on Jan. 26, 1270, Henry dedicated two more on the south side of the east front (Rites of Durham, 132, 134); Thomas was Bishop in 1415—21 (Acts of Parl., i. 227; Ro. Scot., ii. 227); George, 1497—9 (ib. 528, 541); Michael, in 1357, is called Suffragan of York (ib. i. 818). Add to references Usher, Antiq. Brit. Eccles., c. xv. vol. vi. 205; Aug. Sac., ii. 235—6. Ethelbert became Bishop of Hexham in 789, and died Oct. 16, 797, at Barton; he was buried at Hexham.

The bishop's burn, which flows into Wigtown Bay, is said to have received its name from a prelate (probably of Galloway) who was hemmed in by Malcolm Macheth in a moss which he was attempting to cross, and was defeated with such slaughter, that the stream ran red with blood (in 1137). (Skene's Fordun, ii. 429, notes.)

Page 231.

Aberdour. See *Proc. S. A. Scotland*, iii, 214. The church is Norman, with a south nave-aisle.

Applecross means the mouth of the Crossan. (*Proc. S. A. Scotl.*, iii, 273.)

Usher adds, as founded by St. Monena, Dunedin, Dunbreton, Dundevenel, Chelne-case, Strivelin Castle, and Lanfortin, Alectum or Dundee (*Brit. Eccles. Ant.*, c. xv. p. 249).

Page 232. TURRIFF.

St. Congan's stood on the brow of a lofty bank overlooking the Valley of the Dee, and survived until the middle of the twelfth century, when Cormac was abbot. In the following century it was given to Arbroath, but in 1272 it was attached to a hospital, with the rector as master, six chaplains, who lived in community, and thirteen poor husbandmen, founded by the Earl of Buchan. In 1412, the church was erected into a prebend of Aberdeen. It measured 120 by 18 feet. The choir was of the first quarter of the sixteenth century, and had figures of saints in diaper on the window splays, probably the "lighter style of painting" which the biographer of Bishop Read mentions as prevalent in Scotland until he introduced an Italian artist. (*Proc. S. A. Scot.*, vi, 427.)

Page 244. DUNFERMLINE.

In 1332, Alexander was abbot; and in 1350, John Straunglot (*Vat. Trans.*, xx, 406, xxii, 509); in 1415, William (*Acts of Parl.*, i, 227); in 1450, Richard (*Ro. Scot.*, ii, 336) There is a plan in *Archæologia Scotica*, ii, 435.

Page 254. ARBROATH.

Haltwhistle, in the diocese of Durham, was given to Arbroath in 1260. Walter was abbot in 1415 (*Acts of Parl.*, i, 227); Alexander in 1451 (*Ro. Scot.*, ii, 347).

Page 256. KELSO.

An account of the unleading of the abbey will be found in "*Proc. S. A. Scotl.*," i, 274, the minster being "rased and all put to ruin." The nave of Cashel Cathedral is of two bays only, measuring 38 feet by 32.

Page 260. FYVIE.

In 1815, the foundations of St. Mary's Kirk, 60 feet by 20, were still to be seen 400 yards west of the modern building, and on the north side of the Ythan. The names of the Prior's Mill, Monk's Hill, St. Mary's Well, and Green Dykes were also preserved. (Hutton MS. fo. 20.)

Page 261. KILWINNING.

John was abbot in 1344 (Vat. Transc. Brit. Mus., xx. 291), succeeding William, Bishop of Aberdeen. In 1375 the abbey received the churches of Dunbreton, Kylmernot, Bech, and Menetheht. (Theiner, 253.)

Page 264. LONDROS.

Andrew de Len was abbot in 1304; William, in 1358 (Acts of Parl., i. 164); Roger, 1373—82; and James, of Rosey, followed John Steele. (See also "Proc. S. A. Scotl., ix. 208.)

Page 266.

Sir Walter Scott places the seat of the murder of King James in the Blackfriars, adding that the conspirators took the bars from the gates, and provided planks by way of bridges, on which to cross the ditch which surrounded the convent.

Page 271. CULROSS.

Abbot, John, in 1415 (Acts of Parl., i. 227).

Page 271. CUPAR ANGUS.

Boece speaks of it as a very richly endowed abbey, and filled with inmates always distinguished for their good lives. An ivied portion of the porter's lodge was standing in 1820 at the south-west angle of the yard. Parts of the north wall of the minster were retained in the present building. (Hutton MS., fo. 29.) "The Book of Cupar" was a MS. of the Scotchchronicon. Ralph was abbot in 1180 (Acts of Parl., i. 65).

Page 272. DEIR.

The origin of the name is thus given in the ancient Book of Deir: "Columcille gave to Drostan that city. Drostan's tears came on parting with Columcille. Said Columcille, 'Let Deir be its name henceforward.'" Nat. MSS. of Scotl., P. 1, p. 3; in the same collection are facsimiles of the original charters of *Arbroath*, No. xxv.; *Kelso*, No. xxxii.; *Melrose*, No. xvii.; *Holyrood*, No. xvi.; *Jedburgh*, No. xxxviii., and the gift of *Loch Leven* to St. Andrew's, No. xxxiv. Foverne Church was given to the abbey in 1371.

Page 276. KYNLOSS.

Harl. MS. 2363, fo. 1, 61, gives the date 12. Kal. Jun. 1151.

Page 281. MELROSE.

A touching story is connected with "the heart of the Bruce," still borne as a crest by the Douglasses, surmounted by a crown. It was placed in a "case of gold, with aromatics

and precious unguents," and was being carried to the Holy Land by Sir (afterwards known as the good Lord) James Douglas, in fulfilment of the king's desire. (Theiner, 250.) Hearing that Alonzo, King of Leon and Castile, was at war with Osmyn, the Moorish Governor of Granada, he turned aside to lead his followers against the Saracens. He was in pursuit of their cavalry at Theba, in Andalusia, when he was hopelessly hemmed in; and then taking the casket, cast it before him, saying, "Pass onward as thou wert wont, and Douglas will follow thee or die!"

Sir Simon Lee, who henceforth took the name of Lockhart, recovered the relic, and in the words of Aytoun's fine ballad—

"He laid the chief in Douglas kirk,
The heart in fair Melrose."

The eighth chapel, which served as a baptistery, was called the "Silverless Aisle." James, Earl of Douglas, "the gallant chief of Otterbourne," was buried before the high altar. Sheard, in the "Hunting of Chevy Chase," makes

"Earl Percy, take
The dead man by the hand,
And say, 'Earl Douglas, for thy life
Would I had lost my land,
For sure a more redoubted knight
Mischance did never take.'"

The tomb of Joanna, Queen of Alexander II., still bears her name. William Douglas, "the dark knight of Liddesdale," threw Sir Alexander Ramsay, horse and man, into a dungeon in his castle of Hermitage, and left them to perish of hunger. He was slain by his godson and chieftain whilst hunting in Ettrick Forest, out of revenge, or, as it has been suggested, from jealousy. Sir Ralph Eure, the old ballad said,—

"Burned the Merse and Teviotdale,
And knocked full loud at Edinburgh gate."

Sir David Brewster was buried here in 1868. Andrew, Confessor to the King, and treasurer of the realm, was abbot in 1450 (Ro. Scot., ii. 336, 349).

The inscriptions on John Morow, or Morvo, are in "Proc. S. A. Scotl," ii. 166 :—

"John Morow sum tym callit
Was I and born in Parysse
Certainly and had in kepyng
Al mason werk of Sautan-
-droys ye here kirk of Glas-
gw Melros and Paslay of
Nyddysdall and Galwey
† Pray to God and Mari bath
And sweet Sanct John to keep
This holy kirk fra skaith."

The other inscription is partly illegible—" [Sa compass] . . . gays evyn : aboute
sa . . [truth] . . an[d] laute [?praise] evyn ; do : but donte be halde [?hold on] to : the :

ende : q[uoth] John : Morvo." His arms are two compasses open in saltier, between three lilies of France. The arms of Hunter on the eighth buttress from the south wing, show the extent of the building about the middle of the fifteenth century.

Page 288. SWEETHEART.

Abbots : John died 1219 ; Eric, Master of the Converts.

Page 289. SANDAL.

Saddell (Priest's Dale, or Sandy Dale, or Dale of Peace) lies close to the seashore in a hollow of wooded trees ; it is said that the founder went on a pilgrimage to Rome to obtain holy dust, and made the building commensurate with the extent to which it could be scattered. Portions of the choir wall and north wing remain. It contains effigies of two priests and two knights, and several slabs. Near it is a holy well. The buildings are of the twelfth century. (Proc. S. A. Scotl., viii. p. 122. There is a plan in the Ordnance Survey, sh. ccxlvii. 10.)

Page 291. BEAULIEU.

The Priory of St. John Baptist replaced a chapel of St. Michael upon a site formerly called Ach-na-baidh, "the plain of the estuary," and was colonised by seven French monks in 1222. The first buildings were erected about 1245 ; those remaining are of the close of the thirteenth or beginning of the fourteenth century. The church measured 136 ft. by 21 ft. The small hexagonal belfry stands at the N.W. angle of the sacristy. The transept has irregular wings, each about 14 ft. long. The southern, or St. Katherine's Aisle, has a small aperture, used by the acolytes, pierced through a sepulchral recess. The northern, or chapel of Holy Cross, built by Hugh Lord Lovat, has a canopied high tomb and effigy of Kenneth Mackenzie, 1481 ; his own tomb, c. 1440, is on the north side of the choir, which has a double drain, and once possessed an east window of many lights. Among the priors occur, 1341. Robert ; 1362. Symon, Manrico ; 1480. Jo. Fynlay, Vicar of Wardlaw. On the north wall is the imprint like that of a human hand, which, the folks say, was laid on the stone by the blow of a ghostly skeleton, who was exasperated because a brave-hearted tailor undertook to complete two pairs of hose at midnight in this haunted place. In vain thrice the spectre said, "See, tailor, a great hand fleshless and bloodless !" "I see that, and I sew this," thrice said the tailor ; and, having finished his task, darted off, narrowly escaping annihilation. When Hugh, eleventh Lord Lovat, was born in 1666, a wondrous blaze gleamed round the old priory, and a voice called on him who dared to read the fate of the race of Macshimi, to go in and take from the altar the scroll containing their weird. It was written on a slip of parchment, and the tutor, who seized it, told the clansmen that it contained a warning against the Mackenzies and a call to unity among the Frasers. (Proc. S. A. Scotl., viii. 430.)

Page 292. PLUSCARDINE.

On April 9, 1454, the Benedictine abbey of Urchard and Pluscardine, of the order of Val de Choux, were united under the rule of St. Benet. (Theiner, 393.)

Page 297. PAISLEY.

Abbot: 1451. Thomas (Ro. Scot., ii. 355).

Page 299. CAMBUSKENNETH.

See a plan in Proc. S. A. Scotl., vi. 14. *Abbots*: 1164. Alfred (Stirling) (Acts of Parl., i. 53); 1253. Richard (ib. 83).

Page 309. INCHAFFRAY.

Abbot: 1372. John (Acts of Parl., i. 197).

Page 310. INCHCOLM. (*Æ-monía*, both words meaning an island.)

In 1235 an abbot was created, and the Pope ordered a moiety to be paid to him out of the revenues of Dunkelm, which had been increased by one hundred silver marks a year. (Theiner, 31.)

The church consisted of a nave 26 ft. by 16 ft.; central tower, 20 ft. 6 in. square; north wing of a very shallow transept, possibly the sacristy, and a choir 78 ft. by 15 ft.; which were all probably covered with upper rooms provided with fireplaces; these remain over the entire western limb, and communicate with the choir by a S.E. stair. In Ireland, at St. Deulich's, Cashel, and other places, there was a similar arrangement, and in English examples the chancel of Elkstone, and south nave aisles of Wymondham and Wenlock. Here they would have been available as refuges in times of danger. Parts of a double drain of Bishop Richard's building, c. 1265, in the choir, and of the vault of the Lady Chapel, on the south side, still held together by the strength of its mortar, are prominent features. There may have been a north aisle. The greater portion of the buildings is of the middle of the thirteenth century. The cloister-garth, 34 ft. square, of the close of the twelfth century, had cellarage and converts' rooms on the west side, and a covered way along the south side of the nave and tower, communicating with the eastern alley, above which was the dormitory, from which stairs led down into the choir. At the door there is a watching slit, like one in the clerestory wall at Valle Crucis, which commands a view of the high altar. The chapterhouse is octagonal, 22 ft. 8 in. in diameter (there were polygonal examples at Thornton, Lanercost, and Bolton), and has three stone seats at the east end; above it is a muniment room, built by Abbot Bower, who here may have written his continuations of Fordun's history. The enclosed alley contains carols for study like that on the south, one in the tower, and those of Gloucester and Worcester. Over the south alley, which contains a lavatory, is the refectory, which has a wall-pulpit, and was reached by a stair on the S.W. At right angles to it, lying N. and S., is the infirmary; and along the south side of the Base Court, a range of domestic offices, the calefactory and drying rooms, with the abbot's house in the upper story, adjoins the landing-place. The guest-house was probably detached on the north side. The oratory, 15 ft. 9 in. long, the first Culdee clachan, or cell, adjoining the garden, dates among the earliest Christian structures in Scotland. (Mr. Thos. Arnold's Plan and Paper in Arch. Scot., vol. v.)

Page 313. SCONE.

Abbots: 1227. Robert; 1372. William (Acts of Parl., i. 77*, 197). For a graphic account of King Robert's parliament held on the Moothill, March 26, 1371, outside the cemetery, on the north side of the church, see Robertson's Index of Records, App. 13. Alexander II. was crowned here on Dec. 5, 1214; and Alexander III. on July 15, 1249, when an enthusiastic Highlander, kneeling on his bare knees, traced the royal pedigree through fifty-six generations, up to Scota, daughter of Pharaoh, King of Egypt. For the "Stone of Fate," see J. Robertson's Letter in Stanley's Westm. Abb., App. ii.

Page 316. ABERNETHY.

The round tower; see Proc. S. A. Scotl., iii. 214. Wm. Schaw was prior in 1554.

Page 321. MONIMUSK.

In 1211 the Culdees were allowed only to nominate three candidates for the office of prior or master to the bishop of St. Andrew's; in 1300 they were converted into Austin canons. Among the priors appear, 1211. Brice; 1345. Bernard Strachan, in the time of James IV.; and 1522. David Farlie. (Hutton MS., 8144. fo. 5; Proc. S. A. Scotl., vi. 219.) Boece says the term Culdee originally denoted monks, but up to his time was applied to all priests. At Clogher, it seems, and certainly at Armagh in 1445, the prior of the Culdees was sub-chanter, and so principal of the vicars-choral. The Rev. Robert Gwynne, ex-scholar of Trinity College, Dublin, kindly refers me to the following opinions of recent Irish writers:—Currey says the Culdees were to be found in Ireland since St. Patrick's time, being apparently mendicant monks, and having no communities until St. Maelruan drew up a rule for them, c. 769. They remained at Armagh till 1600; before the eleventh century they were serving as lay-monks at Clonmacnoise. Dr. Donovan cites Usher's testimony, that in his memory they were priests serving in choir and celebrating divine offices. Dr. Llanigan calls them secular canons. (Eccles. Hist., c. xxxi. xx. p. 248, xxx. p. 292; Haverty, Hist. of Irel., 110; Moran's Essays, 185; S. Malone's Church Hist., ch. xiii.) In this capacity they certainly appear at Kirkcubright.

Page 333. HOLYWOOD.

Le Wod is said to have been founded in 1141 (Harl. MS., 2363. fo. 61). Walter was abbot in 1372 (Acts of Parl., i. 197).

Page 334. TONGLAND.

Gilbert, Earl of Cassilis, had the tiends from the feast of Belten or invention of Holy Cross, 1538, on condition of upholding the choir in thatch and glass, and other ornaments to the high altar as accords, excepting silk and silver work. (Hutton MS., 8144. fo. 17.)

Page 337. INVERBERVIE.

The Friar's Dubb marks part of the site; and the inn on the high ground near the bridge replaced the offices. (Hutton MS., fo. 59.) Among the priors were James Howysone, 1480; John Lyndsay, 1539; and John Anderson.

Page 339.

Aberdeen was dedicated to St. John Baptist. At *Berwick* Edward I. held a parliament in 1292.

Page 350. LUFNESS.

The church measured 94 ft. 10 in. by 19 ft., forming an oblong divided by a central chancel arch; the north walls and the effigy of the founder north of the altar remain. (Proc. S. A. Scotl., iii. 299.)

Page 353.

The order of the Knights Templars was established in 1122 by Pope Honorius II. and Stephen, Patriarch of Jerusalem, for the protection of the Church of the Holy Sepulchre. Their dress was a white hooded cloak with a red cross on the left shoulder, worn over a long sleeved gown, girt with a narrow belt; in 1324 they were suppressed in England.

Page 356. FOULIS.

A painting of the Crucifixion on wood, which stood over the altar, was still preserved when General Hutton made his notes. (Proc. S. A. Scotl., vii. 241.)

Page 356. KIRKHEUGH.

There were ten prebends—1. Arbuthnot, 2. Kinglassie and Kingask, 3. Duray and Rungallie, 4. Feteresso, 5. Dysert, 6. Cameron and Cairns, 7. Bervie, 8. Strabrock, 9. Benholme, and one other. It became a Chapel Royal when endowed by Alexander II. 1214—49. The last Culdee surrendered his prebend in St. Andrew's in 1252. (Theiner, 53.) Among the provosts occur, 1266. Adam Malkaruiston; 1297. Wm. Cumyn, Archdeacon of Lothian, Alex. Kynimund; 1328. Jo. de Roxburgh; 1375. Wm. de Dalgamoc; 1377. Duncan Petyt; 1417. Rob. de Lany, or Laury; 1437. Hugh Kennedy; 1457. Alan Cant; 1477. Jo. Hume; 1497. Jas. Allendes, Leonard Logy, Vicar of Kilconquhar, Wm. Rynd, Rob. Erskine; 1552. Jas. Lermonth. (Proc. S. A. Scotl., iv. 74, 79, 300, 459.)

Page 358. ST. SALVADOR'S.

The prebends of Kenback and Dunenach were tenable only by a licentiate or B.D. John Athelmer was provost in 1458. (Hutton MS., 814, 470, 412.)

Page 362. DUNGLAS.

St. Mary was founded for a provost and perpetual chaplains. (Theiner, 487.) In 1711 the church was turned into stables.

Page 371. BOTHWELL.

The choir with three canopied sedilia and a sacristy on the north side remains. (Wishart's Lanarkshire, 132. Proc. S. A. Scotl., viii. 395.)

Page 372. CARNWATH.

The ground plan is in Addit. MS., 8,144, fo. 65.

Page 373. HAMILTON OF CADZOW.

The vicar of the parish became provost, and for his endowment, and that of six priest-chaplains, the rectory (which had become a sinecure) and four previous prebends of Machan, Hamilton, St. Thomas' Glasgow, and Lanark were suppressed or absorbed. (Theiner, 382; Archæol. Scot., i. 62.)

Page 374. TAYNE.

James V., in 1527, came barefooted across the rough footpath over the moor now known as the King's Causeway. Regent Murray presented a carved pulpit to the church. Mowat and his followers are variously said to have been slain, or to have been burned alive, within it.

Page 381. ABERLOUR.

St. Mary, a hospital founded in 1487 by Thomas Scot, Canon of *St. Columba's Isle* (then rector), and James, Earl of Moray, was given to the sisters of the Third Order of Penitence in that of Franciscan Observants, to be governed by a mistress, and provided with a confessor and conventual buildings like those of France and Flanders. It was refounded mainly for the education of women of all classes. (Theiner, 501.)

Page 385. ARBROATH.

Spital field, one mile from Arbroath, in *St. Vigean's* parish. The chapel was consecrated by George de Brana, Bishop of Dromore, August 23, 1485. It formed the sick-house of the monks. (Hutton MS., 8144, fo. 293.)

Page 389. LESVARDE.

Was a hospital for the poor, sick pilgrims, infirm, and miserable, founded by the rector, Robert Blackader, who reserved a prebend out of it to endow a canonry in *St. Salvador's* College, at *St. Andrew's*, in 1477.

The following names of superiors of religious houses have been gleaned from Hutton's MS. AUSTIN CANONS: *Blantyre*, Wm. Forfar, 1430; *Pittenweem*, Jas. Kennedy, 1438; *St. Colmoe's*, Thomas, 1469; *Strathfillan*, Jo. Murray, 1498. COLLEGIATE CHURCHES: *Dunbar* (p. 302), Alex. Giffard, dean, 1498; *Bothan's Yester* had six prebendaries, p. 370; *Biggar* (p. 371), Jo. Stephenson, Præcentor of Glasgow, 1555; *Dumbarton*, Arch. Boyne, 1549; *Kilmaurs*, (p. 373), Jas. Strathauchar, 1573; *Kilmund* (p. 360), David Ochte, 1481; Archibald MacVicar, 1573. FRANCISCANS: *Lanark* (p. 347), Rich. Inglis, 1400. CARMELITES: *Irving* (p. 337), Jo. Wallis, 1480.

Haliston, Margery, 1296; *Haddington Nunnery*, Eve, 1296; Isabel Hepburn, 1567; *Manuel*, Christiana, 1291; Alice, 1296; *Coldstream*, Isabel Hope Pringle, 1527; *Berwick*, Agnes, 1296; *St. Bothan's*, Ada, 1296.

To "Bishops of Scots" may be added Beornelm, the eloquent adversary of St. Dunstan at Calne, who was only silenced by the fall of the floor on which he stood (Aug. Sac., ii. 112, 220); and St. "Menalchius Archipontifex," who, with St. Augustine, baptized Livinus (afterwards a bishop and martyr), in the reign of King Solomon of Scotland (ib. 69, 70).

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* 1313, Robert de Concy (Dean), Robert de Cliff (Cathol), William de Avremine (Stirling), Edward de London (Askerk), John de Merton (Rutherglen), Robert de Henmyburg (Rentrew), William de Cliff (Kilbride), John de Lund (Govan), and Thomas Dayton (Finglas), were appointed on the nomination of Edward II. (Rymer, II., P. 1. p. 180.)

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